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The New Christianity

A Quarterly Journal
for its promotion and interpretation

THE CHURCH
AND THE KINGDOM
Richard K. Morton

"GLASS HOUSES"
Louise H. de Wetter

WHAT WORSHIP MEANS
TO ME
A Symposium

A STUDY OF
THE BOOK OF JOEL
Richard H. Tafel

AN INTRODUCTION TO
SWEDENBORG'S
"HEAVEN AND HELL"
William F. Wunsch

AROUND THE DISCUSSION TABLE
TRENDS AND DEVELOPMENTS
BOOK REVIEWS

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TO OUR READERS

EMANUEL SWEDENBORG (1688-1772) was essentially a herald. It was his conviction that in his day a new development lay before Christianity, and that to meet the needs of this development he had been called by the Lord to present to the world a restatement of Christian teaching. Since his day, under the pressure of a variety of influences, many of the dogmas which he criticized have been disappearing. On the other hand, the manner of Christianity which he forecast has been coming into existence. As a scientist and philosopher of eminence in Europe, he saw clearly that the progress of science would have a leading place in bringing about a spirit of inquiry in religion and a restatement of Christian thought. He also forecast a changed attitude toward the Scriptures, which were to him the source of teaching for life and not merely a means of substantiating a prevalent creed. We may be sure that if a new Christian experience comes, with its necessarily altered and deepened Christian thinking, it will be the mind and spirit of the Lord which are effecting the change. It was Swedenborg's conviction that in the work it was given him to do and in the renewal which awaited Christianity, the Lord's promised return to His followers would find fulfilment.

In this general outlook on Christian thought and task, and in the triple conviction that this new Christianity is struggling into being, that it needs constant interpretation from all sides, and that it can be given greater awareness of its own high origin and nature, the editors and sponsors of this magazine offer it to the public.

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The
NEW CHRISTIANITY
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VOL. II SPRING, 1936 No. 2

The Church and the Kingdom

RICHARD K. MORTON

THE noted English clergyman and writer, Dick Sheppard, quotes a man who had grown cynical about God and the world as saying: "If God really cared for you, He'd tell some one to give you bread and joy and a job." "Maybe he does," was the reply, "but some one always forgets."[1]

In the February, 1936, issue of *The Christian Century Pulpit,* Truman B. Douglass recalls in a sermon the Carlyle story of the widow who was in dire need and whose household contracted typhus fever. The neighbors would have nothing to do with her or her need. As a result, the disease spread, and seventeen people met an entirely unnecessary death—a tragic price to pay for unbrotherliness and social indifference.

The Church Universal stands today at the end of an epoch in her relationships with the world and the problems of mankind—and at the beginning of another.

The first Christian fellowships arose out of Jesus' revelation of God, His transformation of Judaism, His purification of religious attitudes, His searching analysis of fundamental human needs. The first creeds were primarily concerned about what men should be taught concerning the Person of Christ. The first problems and conflicts were Christological. Today they are sociological and ecclesiastical.

The fourth century Christians sought the protection of Constantine and his empire. The twentieth century Christians seek the Christianization of modern empires, the frank facing and reduction of the obvious opposition of the principles of the world to the principles of Jesus. Here is the center of the present task: it is not primarily a question of what view we hold toward Jesus, but rather what intentions we have concerning using His life and teachings for the definite purpose of promoting the kingdom of God. As Dr. Harold Cooke Phillips of Cleveland expressed one part of the problem in *The American Friend* for March 5, 1936: "Our fathers were bent upon the salvation of souls, but while souls were being saved, the world was being lost."

In any examination involving the search for what the Church needs today and how it may effectively promote the kingdom, the seeker must be concerned about the following questions: (1) Jesus' idea of the kingdom; (2) developments and applications of this idea by and in the early church; (3) the situation of the modern church; and (4) things needful for the coming of the kingdom and the re-invigoration of religion, personal and institutional.

I

In the Beatitudes and sections following them Jesus outlines the good news and the kingdom.[2] The kingdom was not of this world—not such as would rival any material or political force (although it might defeat its purposes, as Marcus Aurelius discerned later). Jesus' idea was one of an inner rule, working outwardly, of character and love and service.

What men saw in Jesus convinced them about His message. He talked persuasively of this new kingdom because He obviously lived in it. But this very daring originality itself threw Jesus into conflict with the various ruling powers. At some points Jesus and His followers did not seem to realize fully how difficult it would be for people steeped in the current notions of kingship and rule to make anything out of a rule of the spirit. And of course, these ruling parties were right in many of their assumptions: for example, if Jesus' life were the type to prevail, their own would lose power; if His kind of rule prevailed, their own would fall, unless they improved it. With Prof. Walter Bell Denny and others we may point out how very important were the political, social and religious elements derived from the Jews and the Romans. These principles of Jesus were coming into conflict with a world old at the business of controlling men and institutions.

Jesus' kind of kingdom seemed possible to Him, as another great British scholar points out,[3] because of His

own deep faith in God. His ideas seem to change in the manner in which they were presented, as time went on, and His own disciples misunderstood Him, various classes of Jewish enemies gathered to attack and indict Him, and the Roman power became uneasy and suspicious enough to think He meant a challenge to its provincial sway.

Jesus utilized much in the thought and practice of His day, as Prof. Harvie Branscomb[4] has pointed out. He seemed to look forward to a new age not far ahead, to feel that God would soon establish His perfect rule. This kingdom was within reach; it was also a matter for the future; and it also was something that grew.

A distinguished professor in Drew University has written that "The kingdom of God is primarily a new spirit working within human life. . . . [Jesus] is the kingdom alive, the kingdom as a revelation in life of a redeeming and transforming power. The spirit of Jesus is the spirit of the kingdom, and we may truly say that the extent of the kingdom of God in the world today is the extent of those lives in which that spirit is regnant. . . . The kingdom is a spirit. But it is also a spirit in action. The kingdom is a way of life besides an inward attitude and experience."[5]

Dr. Alfred E. Garvie[6] traces a definite development in the thought of Jesus as He encounters certain experiences. First, Jesus sees the kingdom as at hand; then as in us; then He openly describes the kingdom in its wider significance; finally, He turns to parables. It is not so much a realm or reign as a constant ruling of God. "The kingdom," Dr. Garvie writes, "is neither an ideal to be realized, nor a consummation to be expected, although both are included in it; it is a present objective reality—God active with all his resources as God, under human conditions redeeming men from sin and reconciling them unto himself as his children. It is the Fatherhood at work in the Saviorhood and Lordship of Christ and the inner activity of the Spirit of God."

Prof. C. H. Dodd[7] defines the kingdom as "that specific aspect, attribute or activity of God, in which He is revealed as King or sovereign Lord of His people, or of the universe which He created."

God reigning in the lives of men and in society is a vital part of this conception of the kingdom. Professor Dodd is doubtless right when he questions Otto's theory of the determining influence of Iranian thought upon this typically Jewish concept of the kingdom and God as King. The eschatological idea likewise is properly derived from primitive Hebrew sources.

The best scholarship still finds it difficult to relate the idea of the kingdom as present and as future, and to evaluate properly the predictive element. Suffice it to say, therefore, that Jesus sought a new rule in the hearts of men, and saw His cross and resurrection as necessary means for the full exemplification of His message. Even before His death He had said that the kingdom had come—but now this would make the lesson plainer. As Dr. W. Russell Maltby[8] outlines it, Jesus laid down His life for the fulfilment of a purpose based on divine love.

II

The early church continued the development of doctrines concerning the Person of Christ, in the course of defending itself against contemporary opposition and misconceptions, but tended to apply the idea of the kingdom so as either to compromise with the kingdoms of the world or to distort the idea of the kingdom for selfish interests of the church.

It may be that Constantine won more than the Church did in the fourth century. Of course, with the persecutions and rampant pagan religions and all the rest, there could be little effective thought of building the kingdom of God. Yet it was right then that much work was done simply by the deep faith and courage of the individual.

Creeds were the reaction of that age to the forces challenging its Christianity. The question is as to what response the Church will make today, in the form of the revival of religious enthusiasm and the determined social application of the dynamic of the New Testament. There is, from a real point of view and in the best sense, dynamite and sedition and revolution in that Book. It means, if triumphant, the upsetting of many philosophies, the fall of many earthly kingdoms.

But with the rise of ecclesiastical hierarchies and institutionalism, much of this emphasis on the kingdom was lost, and men fought over doctrines and offices and regulations. We still feel that loss today.

With all its major emphases and contributions the early church and the church of the Middle Ages did not attempt any consistent program of social regeneration. The kingdoms of the world remained outside. The Church went its own way. It reared its rival power; it developed its own corruption for the very reason that it had lost the early enthusiasm, faith and fellowship, and the stirring desire for a new rule on the earth.

III

The situation of the Church today is extremely critical, from one point of view, and crammed with unique opportunities, from another point of view.

Churchmen as far apart as Y. T. Wu in China and Dr. Albert C. Dieffenbach, religious editor of the *Boston Evening Transcript,* are calling for a re-invigoration of the religious life, a re-examination of preaching and church life. Dr. Wu[9] calls for a regaining of the prophetic spirit, which means that the Church "should see things in the eyes of Christ and pronounce judgment on those aspects of the existing order that are contrary to His teachings." Dr. Wu calls for a fearless facing of conditions and a strong mobilization of the forces of the Church. I feel strongly that this is an age when the Church must hold aloft its own standards, or forever have them trampled. This prophetic spirit must go out

nto every educational and worship program. With Dean Willard L. Sperry of Harvard we would say: Let our worship celebrate our basic convictions, the things we believe to be most surely true. Let the Church and all Christians ask whether they are today willing to lose their ives for Christ's sake—whether they have lost their courage, their devotion, their vision of the future.

Lim Boon Keng, writing in the same issue of *The Chinese Recorder,* likewise sounds a clarion call to rally to a common brotherhood and task, a great opportunity for the application of Christian principles and a united effort to bring the rule of the kingdom of God into the hearts and institutions of men.

With all of our excellent lesson helps and religious-education publications, our church schools on the whole were never so weak. With our ministry better trained and equipped, never did preaching, on the whole, seem so futile and so foolish. With all our affiliated organizations and clubs and our feverish activities, never did church life, on the whole, seem so subordinated in the community, so minor in the life of the individual.

We have defined the kingdom of God. We all know, without being told, the condition of the Church throughout the world. What then shall we do? How shall we improve the Church's effectiveness in this day? How shall we save it? How shall we make it, under God and in the spirit of Jesus, the builder of the heavenly kingdom?

IV

I believe we need:

First, the incarnation in man of that spirit which was in Jesus—the resurgence of latent human devotion, conviction, enthusiasm, optimism, sacrificial service.

Secondly, a willingness to support the Church sincerely and adequately, with money, time and talent, without recourse to degrading and ineffective methods such as suppers and games. If men want the Church, they should not have to be beguiled into paying its bills.

Thirdly, the tactful, discriminating, but nevertheless firm deletion of any crude or obsolete forms in public worship, and the introduction of anything that will kindle a spiritual spark and bring back vital religion and fellowship to the individual. Too much are we cramped for time; too much has fellowship gone out to reside only in our community lodges and clubs.

Fourthly, the united, purposeful adoption of social programs which take definite community projects and bring to them the full impact of Christian teaching and effort.

Fifthly, the complete reexamination of religious education projects, with a view to winning the interest and challenging the lives of the youth, through definite projects to be done. Let classes go around with their teachers and make studies of definite problems. Let adult talent be mobilized for definite causes.

Sixthly, a more detailed study of the proper hours, aims and forms of worship, to understand more fully the mind of modern man and to adapt the program of the Church more exactly to his needs. The Church must be alert to his industrial situation, his family problems, his social handicaps.

Seventhly, a renewed effort to win back into the Church the so-called better classes of the community and to enlist their efforts.

Eighthly, a persistent effort to the end of making the mind of Christianity felt in all crises and problems involving human rights and needs.

Ninthly, a turning to a really sincere and devout study of the Bible and to great devotional literature of later times.

Tenthly, the enlistment of all possible individuals in a campaign of personal rededication, intensification of effort, and desire to study modern problems and to bring the mind of united Christian communions to bear upon them.

These are but a feeble beginning. But the Church of today is too sleepy, too flaccid, too quiet, too poor in its discipleship to Jesus—and the kingdom of God is not so nearly at hand as we might make it.

Our worship must be crowned with this goal. Our equipment must be dedicated to this one purpose: The mind of Christ in us. The mind of Christ embodied in the community.

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[1] *Some of My Religion.*

[2] C. E. Raven and Eleanor Raven, *The Life and Teaching of Jesus Christ* (Cambridge, 1933).

[3] J. Alexander Findlay, *What Did Jesus Teach?* (Hodder, Stoughton).

[4] *The Teachings of Jesus* (Cokesbury Press).

[5] Edwin Lewis, *Great Christian Teachings.* Copyright, 1933. By permission The Abingdon Press.

[6] *The Fatherly Rule of God.* Copyright, 1935. By permission The Abingdon Press.

[7] *The Parables of the Kingdom* (Scribner's).

[8] *Christ and His Cross* (Abingdon).

[9] *See* article in *The Chinese Recorder,* February, 1936, entitled, "Whither the Chinese Church?"

"Glass Houses"

Louise Hurlbutt de Wetter

THE tale of Jews in present-day Germany is known to all men; it will form a sad chapter in the history of the twentieth century. I do not propose to treat anti-Semitism from an international point of view, but rather as an undercurrent which exists right here in the United States.

There is no question but that the greatly augmented Jewish population in every country which has opened hospitable doors to the latest refugees, faces a new problem, whether consciously or not. It is that of fitting in the thousands of newcomers with the least possible amount of friction, in communities already burdened with pressing worries of their own—economic, social and political. That this will be a *tour de force* not easy of accomplishment, is a foregone conclusion. But the burden rests not alone upon the bowed and harassed refugees. We also must contribute our share toward understanding their problem, and that, *long after* the dramatic appeal of their enforced flight from their homes has become an old story. At the moment, every one is indulging in large gestures of succor and welcome, in somewhat self-righteous contrast to the active and spurred boot across the Atlantic; but it is in contemplation of the inevitable aftermath that I would ask the reader's attention.

Any one who has given the question much thought feels that some solution must be reached, but this can only be brought about if people are willing to think dispassionately, realizing that there are decidedly two sides to this question, and that we non-Jews cannot count ourselves blameless in the often too thinly veiled traditional state of friction and non-understanding existing between the races. We are not responsible for the situation we have inherited, nor are our fellow men of the present-day Jewish race. We are, however, definitely responsible for the manner in which we either carry on in that traditional mental attitude, or refuse to traffic with it, preferring to make our own discoveries in human relationships regardless of prejudice.

I

Calling on a newcomer to our fair Connecticut hills last fall, I was led about by the proud owner of the delightful cottage nestling under giant firs. After showing me her garden, meadows and woodland, she complacently concluded her remarks with: " . . . and there are no Jews here!"

To this, I made no reply, but I spent a very thoughtful half-hour on the homeward drive. It so happened that later on the same afternoon, I chanced upon an article in a current magazine, called "Jews go to College." It set forth clearly, fairly and objectively the temperamental and characteristic differences between Jewish and Gentile undergraduates, as observed by the writer during many years of professional activity. But beyond reaching certain conclusions applicable to intramural collegiate situations, there was no attempt to suggest any remedial mental attitude on the part of the public at large. It was left to grapple with that age-old problem as best it might. And so, coming close on each other's heels, these two things contributed the final quickening touch to my desire to express my thoughts on the subject about which so much has already been written.

As far as I have been able to discover, there has been no attempt to recognize one basic—if simple—cause of the postponement of racial adjustment between Jews and Gentiles. Either consciously or otherwise, each successive generation has further deepened the mental groove by handing down to its children the ingrowing prejudice inherited from its forefathers, thus perpetuating the difficulty.

Left to themselves, as we know, children would choose their own companions regardless of race or creed, developing quite naturally an understanding and knowledge of people different from themselves. Obviously, for most of our children, this Utopian state of affairs is impracticable for a variety of reasons, but much could be done by parents determined to do their share toward stamping out race prejudice not only toward Jews, but toward all races different from their own.

One trouble is, that we do not develop a sense of human values in our children; too often a consciousness of class and race is substituted in their stead, before they are old enough to understand any but the crudest interpretation of these terms.

No matter how simply democratic a child's impulses may be at the start, or from what social stratum he springs, one may safely assume that before very long he will inevitably become infected with the anti-Semitic virus; and that too, long before he knows what it is all about! If he has not been exposed to it at home, his playmates will soon open his eyes, even though they themselves are merely repeating, parrot-like, what they have heard their elders say.

No doubt he will go home and speak of it, because his natural curiosity will assert itself. At this juncture, the thoughtful parent should take matters in hand. According to the age of the child, one can explain how narrow and unintelligent this attitude of animosity is, between people living in the same community; and how unchristian! His imagination can be appealed to, his interest aroused, by telling him how many races inhabit the earth in general and our country in particular, and how they contribute to its richness of color and variety by their very dissimilarity—through their own folk-lore, traditions, customs, music and art! The child can be led to realize

that the difference in racial traits is something to be respected, to be considered very interesting, rather than "queer" or distasteful, and further, that to this rule there are really no exceptions.

Such a talk may well be the forerunner of a gradually widening mental loophole; the child's first lesson in independence of thought and taste, leading him away from the shackles and limitations of future quiescent conformity to a stencil pattern, and from the acceptance of popular opinion without giving it personal thought. Whether we admit the fact or not, there is a great deal of thoughtless conformity to currently popular ideas in our country. We have a cheerful way of skating over the surface of things and of "falling into line," which certainly is the easiest way! That it is also the most colorless and least constructive of mentality, character or personality, never seems to occur to those shuffling along with the crowd!

II

While parents who are unfamiliar with the deeper aspects of the racial question may hesitate to deal with this subject, all intelligent people are beginning to scrutinize the validity of many an inherited prejudice and opinion. There is more sincerely analytical discussion now, among all sorts of people, than at any time within the last century. A wholesome movement is making itself felt in many directions. There is a casting off of outworn ideas which have been handicaps to broad-minded thought and deeper understanding. In scarcely more than a decade, we have witnessed changes which have been radical and revolutionizing, affecting social and moral traditions, changing many of our customs; opening a vista of possibilities which are as new as the beginning of another day. This mental evolution, born of these great undercurrents, has been deepened by the shock of the lean years through which we are still groping our way. Objectively considered, they are good for us; they slow down the mad tempo of our life, and force our minds to work along new and challenging lines. It has been a chastening experience, from which we shall emerge saner and better fitted to cope with the job of living. More futile habits and false values are being discarded than there is space to write about, "debunking" is in process all along the line. The result of it all is a revitalizing, spiritual awakening, the subject of much writing, and of animated discussions by many a fireside. So much has changed already, within so short a space of time, and is still so patently in a state of flux, that only a rash individual would be willing to predict which of our institutions, customs and prejudices—to which we still cling tenaciously today—will survive the test of the next twenty-five years!

This granted, the next logical step would seem to be the assiduous cultivation of a consciously pliant mentality; a willing approach to open-mindedness, and a readiness to examine and weigh facts, even to the extent of questioning the reasons for such an ancient state of mind as "anti-Semitism." This, in legal parlance, has been a "closed case" for centuries, accepted as extant and therefore inevitable, in the minds of too many, including the Jews themselves.

III

In considering this question, we must always remember that the Jewish people since time immemorial have had a tremendous burden to carry. According to the country in which they live, it varies all the way from actual terror of persecution to the silent, intangible but no less effective psychological weight of unexpressed prejudice. That this cannot but help make them self-conscious as a race seems too trite to mention—and that likewise it is responsible for many of their so-called "characteristics." Less trite, but no less true, is the fact that *our* attitude throughout the generations is doubtless responsible for much that we least admire in the Jewish people. Let me explain.

Every rule has its exceptions, but generally speaking, the Gentiles least endowed with intellect and culture are the most vociferous in their dislike and condemnation of Jews. Their animus mounts in direct proportion to the seriousness of whatever unpleasant experience they may have had—or just heard about—in dealings with a too shrewd member of the Jewish race; and so it is passed along.

If people would remember and be willing to talk about the many fine traits and indisputable talents and virtues possessed by the Jews, it would mark a decided step toward future amity. But for the most part, people are too apt to dwell on what they are pleased to call the "characteristics" of the race, of a less admirable kind. They quite forget that such tendencies are universally distributed throughout humanity at large, regardless of race or creed! And further, they forget that deplorable actions or manners are the result of poor upbringing and bad environment, or arise from a lack of moral—and sometimes—physical stamina, combined with other contributary forces. Emphatically, frailties belong to the human race in its entirety, as do all other qualities, and are not a question of monopoly by any particular racial group. People are taken advantage of, cheated, robbed and even murdered, a hundred times a day all over the face of the earth. The significance lies only in this observation: if the occurrence is between Gentiles, *the offender alone is blamed;* possibly, too, the conditions of society which make such things possible or easy. If, on the other hand, a Jew has taken advantage of one who is not of his own people, the *entire Jewish race* is burdened afresh with every retelling of the story. That this is unfair, as well as stupid, seems beyond question or argument.

In this connection a Jewish lady of proud lineage told me, during a frank discussion of this whole subject, that when bidding good-bye to her young son on his departure for boarding-school she had felt it necessary to say:

"Remember to do the honest and decent thing always. And remember most particularly, that *whatever* you do, if it is not as it should be, *you alone will not be blamed for it, but our race as a whole.* You have a great responsibility; therefore, never forget it."

Can we Gentiles, any of us, picture being forced to send our happy-go-lucky youngsters off on their first independent adventure with the world, burdened with a similar load? I think not.

There was both a noble racial pride and a tragic recognition in this Jewish mother's farewell to her boy. And I have had many other revelations of the same kind, during talks with Jews of widely differing positions, both in this country and abroad, concerning the effects of the attitude of the Gentiles, and the sweeping assertions made by them, when discussing Jews. This inherited racial antipathy is just as evident as is the fact that much biased nonsense is uttered concerning "Jewish" traits. Are we not, for instance, rather contradictory in tolerating—and even being charmed by—the emotionalism of Latin and Slavic people, when at the same time we profess to dislike the same characteristics in Jews? Theoretically we admire industriousness and studiousness in any one; in fact, are we not trying to imbue our children of school age with these tendencies? And yet, in a Jew are they not usually considered a sign of an intolerable, aggressive determination to make his way at all costs? We consider both laudable and necessary the racial loyalty which knits people together in a determined solidarity if they are attacked. On the other hand, we are suspicious of that same solidarity in Jews—who throughout the ages have certainly had sufficient reason to unite in a common, protective and self-assertive cause. They are often criticized for this solidarity; but—putting ourselves in their place, for a moment—is it thinkable that we would act differently? Our main claim to leadership lies in our superiority of numbers.

It is a tribute to the good sense of the Jewish race, and to their efforts to make the best of life as they find it, that they as a whole contribute so much to the mutual enrichment of the communities in which they live. Through their liberal patronage of music and the arts, their contributions to literature and science, they deserve a greater appreciation at the hands of the general public, who benefit thereby. How many ever stop to recall the generous streams of gold which have poured from their coffers in times of calamity and human need? We have never hesitated to accept these gifts, but how many of us go even so far as to regret or analyze the cavalier treatment, which is, alas, so universal? We raise horrified hands at the treatment they are subjected to in Germany—but what of the polite forms of social torture we indulge in, over here in America?

Twenty years ago, at a friendly gathering of young intellectuals, a now famous lawyer asked me pointblank, half humorously, half self-consciously—

"Tell me, why don't Gentiles like us? Can it be because so many of us don't wash our necks?"

The cultured, refined Jew is exactly as sensitive to the ill-mannered unappetizing appearance of many of his people as any one could be—but with a poignant difference! Again he sees in each example an onus, which thoughtless prejudice *forces his race as a whole* to shoulder, rather than properly assigning the unattractiveness of such people to a heterogeneous stratum of society at large. What other race in the world is so inseparably lumped together by public opinion?

We pride ourselves on fair play; and it would seem only just to acknowledge the excellent qualities of the Jews, especially if—as in this writer's case—one has many friends among their number, so varied in their national citizenship, occupations and social standing as to form a pretty complete cross-section of their race.

Intellectually, they are delightful. There is a vivid brilliance about their talk and writings which flows from the deep well-springs of an ancient culture, and which constantly enriches our less warmly colored Nordic streams of thought. For the most part, their family life is both admirable and enviable in its solidarity and affection. One observes the maintenance of a certain solidarity and harmony of interests—varied as these may be—among the different generations living under one paternal roof. Their intellectual tolerance makes for mutual respect, even if they cannot share the same point of view or tastes.

Here is food for thought: for is not one of the cardinal tragedies of our present-day life the frequent and complete lack of understanding between the older and younger generations? Mutual tolerance and mutual respect would do much to smooth the troubled waters! Each group has valuable contributions to make to the other.

IV

In conclusion, let us admit that there is much narrow-mindedness among us—and where it is an honestly recognized fact we should do our share, individually and collectively, toward lessening it, if only to preserve our mental integrity! And what of Christian brotherly love? There is so little of it, in its real sense, that few of us can claim to be Christians—unless we use the term as applied to our religious affiliations only. I have therefore avoided using this appellation throughout. I do not inject any plea for assimilation by inter-racial marriages; for I do not believe that, as a rule, they make for the greatest measure of happiness for either Jew or Gentile. The religious and temperamental differences are too great, and form an almost inevitable obstacle to an harmonious union. Neither do I suggest the deliberate formation of inter-racial friendships; they cannot be forced, and should ever flower of their own accord. But I do most earnestly plead for the conscious *striving* for a more universal mutual respect, knowledge and understanding between all races; for upon that alone rests our hope of peace.

What Worship Means to Me

A Symposium

In our Spring Number of a year ago sixteen men and women contributed to a Symposium on "Seeking the Spiritual Life." As many contributors, all different from those of last year, and all laymen or laywomen this time, now help us with their sincere recital of what worship means to them. Read these highly various and spontaneous statements, and see if you are not visited with a vision of a multitude keeping holyday, and are not quickened in your own worship.

Vision

"I WILL lift up mine eyes unto the hills, from whence cometh my help."

Entering sincerely into an act or service of worship implies a sense of need on the part of the one who worships. At the same time, he acknowledges a Source of help above and beyond himself, and lifts his mind and heart toward it. He is ascending into the mountain of the Lord. At its summit will come to him the vision he seeks.

We have all had the experience of reaching the top of a steep slope after hard climbing. Perhaps our first sensations are relief and joy of achievement. Struggle is behind us and we may rest and enjoy. Next comes a sense of perspective. Boulders that all but turned us back are mere pebbles now. The road that seemed so winding was quite direct after all. The path ahead is obscured in places, but enough can be seen to urge us on.

We see blossoming orchards and fields of growing grain which thrill us with their beauty and promise. Those great oaks sway in the wind but are able to withstand because they are deeply rooted in firm soil. Below us the river winds through towns and meadows. We are reminded that there are fields to till, bridges to build, and wheels to be turned that men may live better. Refreshed, inspired, enlightened, we begin our descent to the valley.

So, he who ascends by worship to spiritual heights will carry into the valley of daily living a mind and heart renewed by vision—a vision of Providence for praise, of strength for courage and endurance, of guidance for service.

Eleanore Borton.

Prayer and Praise with One Accord

Our daily life consists of things provided for us by the Lord. We should make use of them to the best of our ability and thank Him for them in our prayers each day. One day a week we gather in church and as a group offer our praise and thanksgiving to Him.

Prayers and hymns of praise mean more when we are gathered together in worship. Perhaps it is because we know the Lord is closer to us at that time. The whole church service is one of praise and thanksgiving coupled with teaching so that we may appreciate and make use of the things provided for us. Each part of the service has its particular value, but our prayers and our hymns are most important. They impress us most with their spiritual values and make us feel closer to the Lord and more able to receive His help.

Prayer on the one hand gives an opportunity to thank the Lord for all His blessings and on the other hand to ask His help in present and future undertakings. We pray not merely for ourselves but for the state of the church and the world.

Hymns and songs of praise are closely related to prayer but their aim is chiefly to give thanks for the many blessings bestowed on us. To hear a group, as in church, sing a tuneful and well understood hymn is inspiring, and to take part in the singing is uplifting and conducive to a sense of well-being and happiness.

Our church service is meant for our mutual benefit and we derive much more by active participation than by merely listening to others. The prayers and hymns afford us an opportunity for such active participation in the service and in this participation we cannot help but be the beneficiaries.

Sylvanus A. Johnson.

Worship, Worded and Unworded

To me every effort, every thought in shaping our lives to obey the commandments, "Thou shalt love the Lord thy God, and thou shalt love thy neighbor as thyself," is a part of worship. To love the Lord my God—that is an aim all-inclusive; no words could improve upon it; to set that aim and to follow it faithfully—that is worship!

We have two chief means of expressing that love. Our public worship is much affected by our neighbors. We attend church services in different spirits, and sometimes our minds are full of daily activities and worldly ambitions, and in that spirit we add nothing to the atmosphere within the church. On the other hand, we are aware of a strong feeling of peace, reverence, adoration and thankfulness when we seek that peace; and at communion services the slightest thought of selfish material desire clashes with the very atmosphere, and we quickly dismiss it. When we know that our relatives and friends are worshiping at the same hour in another place we feel that the real distance between us is not great.

But though we find group meditation and worship an inspiration, our truest worship is in the privacy of our thoughts during the hours of our everyday life. By many apparently little things we lift our hearts and open our minds to inspiration. Such things as thoughts of appre-

ciation of the beauties of nature and the sciences of the universe, a plea for courage and determination during trials, and the sincere deep prayer, "Thy will be done," when we feel we are turning to our selfish desires, are little doors we are opening to heavenly influences. Little unworded thoughts of thanks for helpful friends, for appreciation of good in others, for guidance and inspiration we received for a task well done, or help we were able to give another, remind us that we have a better self capable of greater service and love than we have yet attempted.

And as we apply our better thoughts and deeds in helping our neighbors and controlling our selfishness, we breathe a heartfelt "I thank Thee" when temptation is past, knowing that His Providence has guided us, though our selfish desires have not been granted. During real prayer we feel our worry, indecision, discouragement and fear fall away, and confidence, courage and peace quiet and nerve us as we receive the thought, "Peace I leave with you . . . not as the world giveth, give I unto you." And we respond, "Bless the Lord, O my soul: and all that is within me, bless His holy name."

ROBERTA MACK.

"PRAISES WITH UNDERSTANDING"

True worship is a state of life. The depth to which it affects each individual depends upon the real depth of his religious experience. By religious experience is not meant an emotionalism which is superficial and has no lasting value, but an experience which grows with regeneration and gradually enriches the whole life.

Worship primarily affects the emotional side of life, but to be a real benefit the intellect should also be stirred to understand its meaning. The enjoyment and appreciation of everything good and true and beautiful can be a means of worshiping God—but the real fulfilment of worship is in the church service.

Each worshiper benefits in a different way and to a different degree according to the quality of his life and according to his sincerity in coming to the Church for help in everyday living. Many people think of the Church as a way of escape from the problems of the world. Peace and comfort should surely be there—but not "escape." How many of us have brought our perplexities with us to the church service and felt that the readings, the hymns and even the sermon had been planned with the special purpose of helping us to find the right attitude and course of action? These practical benefits are many and varied, and each of us has experienced them.

The Lord has promised, "Where two or three are gathered together in my name, there am I in the midst of them." The deeper and richer benefits of worship come from the realization of the Lord's presence in the worship. The repetition each Sunday of the familiar parts of the service can easily become a perfunctory thing, with no thought about the meaning of the words. If we gradually train ourselves to realize the spiritual significance, as far as we can, in every least part of the service, it takes on a new meaning for us and we really feel the presence of the Lord.

A service which is beautiful and satisfying in outward form and is conducted with the sincere purpose of bringing people nearer to the Lord is a benediction upon the lives of those who come to it in the right spirit, and they can truly say: "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

EDITH W. BLACKMER.

WORSHIP, INVOLUNTARY AND INVITED

Surely worship, the lifting of one's heart in supplication or thanksgiving, has been a deep and vital need of the soul from the beginning of time. How strange to find about us in this present day those who do not feel the need of it—or think they do not! They miss something ineffably enriching.

What is worship? Is it a mood, a state of mind which falls upon us in some unexplained, chance way? We all know that this deep experience cannot always be summoned at will, but I believe that it is a habit of mind, almost a *skill,* and that there is a sort of technique, varying of course with different individuals, for evoking the mood or state, and I know from my own experience that it can be cultivated.

The happiest moments of worship may come in solitude—a sudden realization of God in nature or in music or in man-created beauty; they may come in some human contact—welling up in fulfilment of the command about the "good works" we may see, to "glorify your Father which is in heaven." Perhaps these unsought experiences are the deepest and holiest moments of worship.

But I feel very great usefulness in so-called "public worship" and believe from my heart in the church-going habit. There must for all of us be many such services which do not evoke the mood. But if we are regularly present, putting ourselves in the way of finding what we seek, the chances are great and growing, that we shall form for ourselves the needed technique. It is good to come together with our friends in a place of grave and quiet beauty, and, by a ritual which has grown through the centuries out of human needs, seek the communion which can strengthen us and those about us, buttress us against the tide of irreligion which seems to threaten the whole world, stiffen our wills to resist temptation, and fill us with joy in serving under the banner which means perfect freedom.

It is an anomaly that so often "the mood" is hardest to attain in the beloved home church. It is much harder to put away the crowding thoughts of the work-a-day world when we are in the midst of those whose problems and

anxieties we know like our own, and share, at least through sympathy. And those of us who are Sunday-school workers know how very difficult it is to lay aside completely and forget "on order" the interests, the perplexities, sometimes the annoyances, the sense of success or failure of that seething hour! Harder than ever if we must be late. That little quiet interval of soft music and silence before the ordered service opens, in a building where all the associations are devotional, is a tremendous help in practising the mental discipline which one must to reach the receptive frame of mind. Incidentally, I feel that each one of us, by making these sincere efforts, and by cultivating what I might call "good church manners," can increase the devotional feeling of the very building itself for those who enter there. How could it be otherwise? We surely provide "atmosphere" for those who are sensitive to such things.

I wonder if it is this indefinable, reverential atmosphere which makes an empty church such a beautiful place in which to offer one's private worship. I find its silent beauty so expressive and so helpful, that I wonder if we make half the use we might of silence. There can be the "silent prayer," to begin. And there is that little silent pause in a prayer "for all sorts and conditions of men" which one finds in some churches, and which is always so deeply impressive.

Whatever the service—or the solitude—I believe from the depths of my soul that if we are sincerely striving for "the good life," the promise will be fulfilled to us as to the Israelites of old: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Elsie H. Carter.

Praise by Symbol

"What means most to me in worship?" That which I rarely have found in New-Church services, though only there could it be found: well trained congregational chanting of the Psalms as set in our Book of Worship, sung after the tradition established, I believe, by George J. Webb. This with the full congregational responses in the Responsive Services seems to me what is most characteristic and satisfying in our worship: in possibility, that is, since in my actual experience most congregations depend, from laziness or lack of musical instruction, upon the performance of solo, quartet, or choir. Even when congregations are urged "to join in singing," the chants chosen are often beyond the range of the ordinary voice.

One near approach to what might be done in this method of praising the Lord, I remember in the old Van Buren Street Church in Chicago during the pastorate of Lewis Pyle Mercer, when the congregation was led by a precentor. George Root, also, of that same tradition, once served the Newtonville Society in this capacity.

As there are "sports" in the physical world, so I must be a "sport" in the aesthetic world, since although of nearly pure Puritan stock and brought up in the austere beauty and simplicity of public worship under Benjamin, John, Joseph and William Worcester, I am incorrigibly a ritualist: fifteen minutes of sermon I find enough when given verbally; longer instruction, if it is to profit me, I must find in print. Prayer and praise, symbol and rite, are the means to lift my soul, comfort my need, set up the ladder which reaches to heaven. The Bread of life offered symbolically only once a quarter, after the Puritan tradition, is meagrely unlike the manna which had to be gathered daily, and leaves spiritually starving one who asks to be fed.

Jane Gay Dodge.

The Spirit and the Services of Worship

Worship in its inmost sense is the soul's communion with the Lord. This is not limited to time or place. I recall very vividly an experience when visiting the beautiful chapel at West Point, illustrating my statement. The September day was bright with sunshine. We entered the chapel late in the afternoon. The sunset was glorious, and its rays came through the beautiful stained glass windows in a rich, golden glow, enveloping a golden cross in the chancel. The sight was of such exquisite beauty that the impulse was to fall down on the knees in adoration of the Lord and worship Him in the beauty of holiness. An angelic sphere filled the room and the value of the uplift has never been forgotten. While this visit was made on Saturday, it was a Sabbath time of the soul, which knows states of mind rather than days of the week.

There was a similar uplift on witnessing the total eclipse of the sun. The radiance from the corona was of such exquisite, awe-full beauty as could only be expressed in terms of "Great and marvelous are Thy works, Lord God Almighty."

There is also an external worship which we associate with church services and which is very necessary for communion and intercourse with others. The form of such a service is appreciated according to the needs of the worshiper. To some a ritualistic form, if it does not become perfunctory, is a preparation for reverence, while to others a simpler form has more value.

The service as arranged in our Book of Worship is very beautiful and helpful in preparing a reverent attitude of mind to receive the message which the Lord is giving through His ministers. An important preparation for the value of this service is a conscious inner joy that "This is the day the Lord hath made; we will rejoice and be glad in it."

The selection of the hymns is very important. Those which speak to the heart of hope, trust, and confidence in the ever-present help of the Lord in time of need, when sung by the *entire* congregation, with appreciable understanding of the meaning of the words, bring a feeling of

reverent peace that makes one realize, "It is good for us to be here." Hymns that remind one of past or present sorrows and trials have their use in some instances, but are mostly appreciated by those who are "never happy unless miserable."

For an inspiring service, the responses should be read together, but they are frequently left to just a few who want to help the minister. The Lord's Prayer, said in unison, audibly, with a consciousness of its power as a golden cord connecting one with heavenly forces, is beyond price in value. "Wonderful words! beautiful words! wonderful words of life!" The "Faith" is frequently recited in a desultory manner, just as so many words from memory, *but* when said together, with thought of its meaning, is alive and vibrant.

With preparation, the worries and cares of the week are shut out. People enter the Lord's house and make fervent response to the beauty of the service. An inner joy causes a heavenly sphere to flow forth, an outpouring of the Holy Spirit, bringing all into accord.

To receive the full value of worship, internal and external, our part is to prepare a place for the Lord in mind and heart where He can be worshiped in the beauty of holiness.

LATILLA LEVIS HOMILLER.

ASSEMBLY AND SACRAMENTS

Weekly worship of the same God, in the same manner, in one's local church, and the thought that many others of the same faith are using the identical ritual simultaneously in widely separated communities, are so "soul satisfying" that I do not think their benefits can be overlooked. Surrounding us are dear friends from childhood days, also those who worked side by side with our grandparents and parents, that our Society might continue to live and grow. Because those generations truly exemplified their code of "the Church comes first, and all else is secondary," many of our organizations are still in existence. They gave much—money, if they had it, or ceaseless loving labor and support.

To me, the Sacrament of the Holy Supper is the most spiritual experience. When we are invited to the altar to "eat of His flesh, and drink of His blood," we are privileged to accept or reject the opportunity to "talk with God." If, because of some unjust action on our part or for some other reason, we do not feel worthy to receive communion, we remember that God is merciful. How else could we get "close" to Him, acknowledge our misdeeds and ask His forgiveness and help? If we are happy, then we want to thank Him, and if we are discouraged, then we can ask for strength to endure, knowing that "all things work together for good." After we partake of the Holy Supper, we are refreshed spiritually and face the world and its problems with new courage, knowing that the Lord is our Shepherd and will guide us in the paths He feels it needful we should take.

Baptism—what sphere is more holy than when an infant is presented to the Lord to receive the Christian sign and seal! That child represents the culmination of his parents' love, and doubly so if he is adopted, and they desire that he begin early in life the habits of a true Christian. So they bring him to the altar and dedicate him to the Church. If the ritual included the prayers of the parents, who are taking a solemn pledge to teach the child the Ten Commandments, the Lord's Prayer and the Faith of the Church, and the petitions of the friends witnessing the ceremony, no doubt they would be—"grant that this child may bring his parents much happiness"—"teach him to lead a godly life"—"give him a gracious spirit and an understanding heart"—"help him to overcome temptation and resist evil."

Confirmation brings similar thoughts, except that this time he goes to the altar *because he wants to* and not because loving parents bring him. He has considered the Faith, he knows the Ten Commandments and the Lord's Prayer, and, infinitely more important, he realizes that he needs a closer union with God. He knows the rite of Confirmation will not instantly change his life or prevent temptations from arising in his path. But now, more than ever before, he can go forward in the knowledge that he is on God's side and that, whatever may come, he has of his own free will chosen to lead the better life.

K. HENRIETTA SMITH.

THE BEAUTY DUE HIS NAME

Life has brought me a varied experience in Sunday worship. As a child, I attended services held in a bleak hall, then at home, and finally in the tiny chapel my father built. Thus my church never gave me the beauty and inspiration of a dignified service, though it gave me plenty of instruction. I think the New Church has stressed the instruction part of its service too much. For myself, this could easily be relegated to another day of the week. Our parents delighted in doctrinal sermons, but they weary me. I could do without *any* sermon in the Sunday service, provided the service is beautifully done.

After all, we go to church to worship the Lord, and everything in the service should accentuate that purpose. A place of beauty for quiet meditation whether a service is in progress or not, a place to give thanks to the Lord for all His benefits, a place for spiritual guidance and comfort—is not that what we wish?

I would not deny the possibility of discerning the Lord's presence in all uplifting experiences of life, but I do wish the house that we build for Him might be made as lovely as is humanly possible, the service be in keeping, and nothing allowed to mar it.

Men in all times have felt the urge to make the place of their worship beautiful. The New Church with its knowledge of symbolism, should provide the most inspiring service that could be given. When I enter the

Lord's house I want nothing there to remind me of the ordinary things of life. I have come to worship and gain spiritual refreshment. I like to enter in quietness and kneel to pray for a consciousness of the Divine Presence, to listen to music which uplifts, and to the reading of the Word which comforts and sustains. The New-Church service can give all this, but more often it does not. Perhaps the fault lies within me, that I want the externals of worship to be in keeping with my ideals of the spiritual.

Then when I come forth I may truly feel I have been worshiping the Lord in the *beauty* of holiness, and have gained added strength to serve my neighbor.

Julia Gould Saul.

Worship as a Mental Habit

Others in this symposium will deal with the subject of worship in its generally accepted relation to organized religion. I trust they will not preclude a layman's interpretation of worship as a workable mental habit for everyday use.

Worship is a human need. From earliest times man has had to have something to worship. In the age of spiritual darkness man built his gods after his own image and worshiped himself through these. But after a while the mind of man was gradually opened to larger vistas of life until he came to see the truth in the opposite point of view: that God had made man in His image, after His likeness, thus endowing him with the creative faculty. With this knowledge came the sense of responsibility of cooperating with God in His purpose.

Since the revelation through Swedenborg—or perhaps more accurately stated, since the Lord's Second Advent,—it is possible to have a rational understanding of the nature of God, and it is logical to expect worship to take on new meaning. Man now sees that conditions in the world are of his own making; his activities for promotion of justice and good will in the world are coming to share in the religious thought of duty to God. Worship, therefore, must be practical.

It is fundamental to growth that religion be free; worship cannot be coerced. Worship is also essentially personal, and individual, and as an expression of one's relationship to God, it should become a mental habit. The mind is the man, as taught by Swedenborg. Worship, therefore, must have its basis in the mental realm, and is, in fact, the highest and the deepest attribute of the mind. This is not to say that worship is to be purely an intellectual exercise, but it must satisfy the understanding. To make worship a mental habit one must know God intimately. How?

One must learn to recognize Him in any of His infinite manifestations in all the greatest and the least things of life, in the everyday experiences with thoughts and things. Grindon's remark: "God is nature concentrated; nature is God diffused," presents a thought which gives impetus toward worship as a mental habit. We do not mistake the material substances of nature for God, but understand them as the outer manifestations of Him, remember. The mental habit of worship finds an infinite variety of means right at hand, then, wherever one chances to be. It is through learning to seek in all things the true, the beautiful and the good, persistently, that we come to know God the Creator, God the Light of the world, God who is Love at the center of life everywhere. And once the habit has been formed, one has found the secret of endless inspiration.

A plant-lover kneels before the first trailing arbutus he finds in the early spring. From under the brown blanket that has sheltered it through the cold winter, a spark of beauty, pure and fragrant, has pushed itself through to find the sun. He does not worship the flower; he sees God smiling, and he bows before that mystery which is beauty because beauty belongs to God.

The scientist, in whatever field he may be working, is seeking the law by which he hopes to accomplish a desired end for man's use. When he has made the discovery, he bows his head in gratitude, or shouts in exultation: "What hath God wrought!" The spiritual substance of his mental attitude is worship.

Jesus is the manifestation by which one must come to know God as Person; and to learn to know Him intimately one must seek goodness in humanity. This may be difficult at times, but it is also the more inspiring when done. Moreover it involves the greater duty because it is by and through humanity cooperating with God, that the new world is to be made. God in His Divine Humanity shines through mankind as the sun finds the least crack and lights the darkest corner. To see Him, one must look *into,* not merely at people—look into their eyes and find the soul behind the blinds of those windows. It is a habit that serves both, the one looked at and the one seeking; it is a test of conscience for each of them. Finding God in His humanity is perhaps the greatest power of thought of which man is capable. It is a soul-searching, soul-finding process; but, as the habit grows it enables one quickly to discard non-essentials and outer difficulties, and one rises mentally into pure air. At times, walking in the streets, or joining in assemblages, one gets a fleeting glimpse of the Christ in the composite reflection of many souls. One feels His Presence, and one is reassured.

It is not only desirable, but a duty to cultivate right mental habits, and the habit of persistently seeking God through His manifestations in simple, everyday experiences in life, is to worship Him with all one's body, mind and soul. It is giving power to the true, the beautiful and the good, and to that extent negates the effects of evil. We pray in the mountain-top and we bow down in our mind's dependence on Him; we praise Him in the high places of the mind, and we kneel before His footstool. This is to worship Him in spirit and in truth.

Lina D. Miller.

Refreshment and Brotherly Feeling

To worship we must perforce emerge from our ordinary state. This breaking from our accustomed way refreshes the spirit and revives the mind. Such a change is not always easily effected. Certain factors induce the state of worship. Beautiful music, reading the Word, intoning the Psalms, the glory of sunlight streaming through stained glass, the high vaulting of a cathedral, all affect us subtly and in varying degree. The first sound and sight of the mighty Niagara brought to me a profound sense of the presence of God and a longing to know the Creator.

But our services of worship are often held in uninspired and simple surroundings. I think worship here need not be less profound. Perhaps periods of complete silence are the best prelude for the harassed man of today. Quiet meditation following the reading of some provocative passage often leads me indirectly to a state of worship.

For in worship we view life in its true proportions and recognize eternal values. In worship, class distinctions and personal dissensions disappear. We feel ourselves brothers to all men, members of one vast human family, loved by our heavenly Father, who is ever patiently striving to win us. In the act of worship, I as an individual reach out to God and feel His tender regard for me, not merely as a part of humanity, but for me personally. I experience His redemptive power and in the quiet places of the heart there arises a mystic communion as His power and presence embrace me.

As we depart, after leaving our gifts at the altar, and go our several ways, we carry with us the sense of brotherhood by virtue of a common Fatherhood. We shun the mean and tawdry and with renewed desire "love one another as He hath loved us."

Gustave J. Bischof.

In Stillness, Strength

Worship—or adoration of that Divine Power which made us and sustains us and is Life itself—is essential if we would come into harmony with the heavenly order.

Whether we go down to the sea in ships, or lie down in green pastures, or consider the lilies of the field, or lift up our eyes unto the hills, everywhere we shall find occasion to praise the Lord for His goodness and for His wonderful works to the children of men. Or we enter into a building that man has erected and dedicated to the praise of God. The architect and the artist have given beauty to the structure; the organist and the choir inspire us or calm us; and deep into our hearts sink the words: "The Lord is in his holy temple: let all the earth keep silence before him."

How trifling seem to us now the petty worries and anxieties that had irritated us or weighed us down! Renewed strength comes to us as we listen to the familiar words:

"Come unto me, all ye that labor and are heavy laden."

"Only be strong and of a good courage."

"And He arose, and rebuked the wind, and said unto the sea, Peace, be still."

"O come, let us worship and bow down: let us kneel before the Lord our maker."

We come forth to the outer world refreshed in body and mind. We carry new strength to our tasks, calmer judgment to our problems; we have deeper sympathy with our fellow men. We earnestly desire to do the Divine will on earth as it is done in heaven.

Whether in the great temple of nature or in a temple built by the hands of men, through our attitude of humble praise, we come into closer touch with heaven and are helped to do our part toward accomplishing the Divine purpose.

Martha Mason.

Prayer

The responses we receive when we pray, seem to be dependent upon a few conditions. Because of our free wills, divinely given and protected, these conditions are in our own hands. We can establish them or refuse them; refusing them, we pray without receiving the help we ask.

The first condition is a growing realization that we live, move and have our being in the momentary care of a perfect Heavenly Father, One whose love has no limitations and who never is surprised into any opposite reaction, never mind how we may disappoint Him. That our failures only affect this perfect love by drawing even more deeply from its supplies, is shown to us over and over in the Bible stories which symbolize and portray that love. This is not to say that all the love of the Heavenly Father is not ours at all times, but after failures in our living we may receive a greater amount, therefore we draw more. The Lord knows what amount He may wisely use in lifting us away from ourselves, and uses only this amount. The realization then of the constancy and greatness of the Lord's care of us and our measureless privilege in having this care, is a first condition of our receiving the responses He sends to us when we pray.

The next condition necessary that we may get from prayer what it holds for us, is that we may detach ourselves as far as possible from the belief that we know the answers which will be most helpful. It is scarcely possible that we in our finiteness can hold in ourselves or even face toward the only way out. We need to clear away this state of mind and put our full attention upon receiving. There is a great sense of rest in not knowing what it is which we shall receive,—all we know is that in so far as we are able to receive anything perfect, the responses will be perfect.

A third condition upon which answers to prayer depend, is more difficult to establish. We must be in the effort to do the best we can; we cannot see the way

farther out of a difficulty until we are turned toward that way, which means we are watchful that self is not being our guide. This, in itself, brings us to the true listening. The language of self is the blindest of all utterance. It has no derivatives from the same roots as the language of life universal and eternal. To receive responses to our prayers, we must as nearly as possible be attuned to the fact that these replies will come to us in language which makes no room for the self point of view; filled with more tender sympathy and compassion than we can imagine, it directs us only to paths completely opposed to self.

We are led now to one more step of preparation less often recognized, but once thoughtfully tried it is found to be inseparable from a full state of receptivity.

Self-love, self-aims, self-determinations are the causes of strain in body and mind. Releasing ourselves from these trends relieves us from strain, and thus freed we are more open to peace,—and in this peace we surely can more truly receive the answers to our prayers.

Grace C. Kempton.

Wings of Grace

I have never wholly agreed with the one who first said, "We get out of church just what we put into it." Perhaps it was meant to be only a half truth. There is far more in the ideal church service than any of us can put into it; in fact, all that most of us can contribute is a worshipful spirit, and a willingness to join whole-heartedly in responses and hymns.

Our service, as its designers planned it, is a well-designed work of art, or an arrangement of a number of the arts, intended to prepare our emotions for the reception of heavenly instruction. We have music, the most uplifting of the arts, produced by organ and trained voices; we have poetry and prose from that masterpiece of English literature, the King James Bible; we have a touch of the drama, if the minister is an understanding soul; and all of this in a setting (all too uncommon, however) of the visual arts—architecture, stained glass, painting and sculpture—harmoniously provided with the same end in view: the proper stimulation of the emotional half of our natures.

If, or whenever, the service fails to lift us to higher levels, is it not often that there is something lacking in this artistic preparation, and not always the fault of the sermon? I believe a goodly number of well-meaning Christians, New-Church people included, remain at home on Sunday morning rather than submit to the depressing effect of an inartistically rendered ceremonial conducted often in a setting just as uninspiring. Without minimizing in the least the importance of the spiritual parts of the service, I constantly find that my response to it is more complete, and the effects are more real and lasting, if the aesthetics have not been entirely overlooked.

E. Donald Robb.

Receptiveness and Simplicity

"I was glad when they said unto me, Let us go into the house of the Lord." In this receptive attitude one reverently follows the order of worship, thus giving a dwelling-place for the Divine influx. "The Lord is in his holy temple: let all the earth (that is, all thoughts and things of this world) keep silence before him."

Thus we bring our externals into harmony with the internals, and our minds are open to receive the instruction in daily living which the preaching should give us. Unless one is trying to live an inward life of love and charity he cannot truly worship.

"Living in accordance with truth is loving the Lord." The attitude of kneeling signifies our humility and our realization that all power and glory belong to the Heavenly Father. If we follow each word of the service closely, thinking of its inner meaning, we will come out of the house of the Lord deeply strengthened and refreshed by the spiritual bread and wine.

To me a service must be simple. A beautiful Gothic building, or better still, the out-of-doors, soft lovely music and flowers give an essential atmospheric background of peace and rest. The personality of the choir or minister should be subordinate to the use each performs. The prayers should be simple, mostly from the Word, and not too many. Too much standing and sitting and too much form and ceremony detract from the reverent atmosphere and create a tendency toward empty ritualism. What we carry home should be a spirit-uplift and an awakened desire to be a more understanding, helpful, loving friend in the week to come—a desire "to live more nearly as I pray."

Mabel Valentine Swinney.

Culture of a Life

I should say that my prime purpose in church-going is that of learning about the workings of Divine Providence and about how to live happiest. Of course, the terse dictionary definition of worship speaks of adoration and homage, and includes in worship love and honor, affection and devotion, respect and reverence—but worship of that character I have found myself better able to exercise in the effort to do work-a-day affairs well and in active contact with people.

I go to church, at least at this time of my life, "to inquire in His temple"; seeking the culture of the spiritual side of "men and things." Surely the spiritual nature needs this if it is to grow and fill its place.

Specifically, there are four phases of church-going that I enjoy and that give me satisfaction—that of example, of association, of Bible readings aloud, and the sermon's instruction.

(1) Very humbly, I derive satisfaction in simply being present, that I may be counted a believer in God.

(2) My sense of brotherhood deepens when I contemplate the group of people assembled, individually with

but few material interests in common but all of us feeling a spiritual consciousness which we, for a multitude of different reasons, are striving to make clearer and stronger so that we can better respond to it.

(3) I am fascinated with the moments of new insight into sense, beauty and truth which thoughtful Bible reading gives; this tremendously strengthens my faith in the spiritual nature of the Bible and in the purpose of its existence.

(4) Feeling that one's religion is estimated and can be measured only by one's way of life, from the sermon I seek guidance, reason and interpretation of life in all its ramifications and problems.

CHARLES CUSHMAN.

A Study of the Book of Joel

RICHARD H. TAFEL

SOMETIME toward the beginning of the fourth century B.C., or the end of the fifth, a locust swarm visited Judah, greater and more ominous it seemed than any that had ever come before. Judah was but a small land without large resources, and a disaster like this threatened its very existence. This was the occasion of the Prophecy of Joel, and provided its setting.

But as grievous as this visitation undoubtedly was, and accompanied as it was by a severe drought bringing famine into the land, to Joel the worst calamity was the fact that the daily sacrifices to Jehovah could no longer be offered. For to Joel this daily sacrifice was the means whereby the mysterious yet real union between God and His people was daily renewed. And this fellowship meant more to him than life itself. Joel was the sacramentarian among the prophets. If he seemed to put mere ritual observance above human needs and a right heart, we must remember that he was a child of his own age, sharing its limitations and prejudices.

He was not a great prophet, but a remarkable poet. With fine feeling, with the deft strokes of the artist, he gives a graphic description of the ever memorable character of the locust plague. The locusts came wave after wave.

> What the shearer hath left, the locust hath eaten; and what the locust hath left, hath the lopper eaten; and what the lopper hath left, hath the destroyer eaten.*

These are the different names for locusts, translated after their probable etymology. The Old Testament mentions several kinds of locusts by seven different names. Some are synonyms denoting the same species, others denote different stages of the same species, still others different species. Here it is not locusts in the different stages of their development or different species that are meant, but the four names are used to exhaust the category and to describe the completeness of the destruction caused by these successive swarms.

Joel then proceeds to describe the unprecedented devastation of the land by means of the rhetorical device of describing the distress of the various classes. The winebibbers can no longer enjoy their favorite drink. The priests can no longer bring sacrifices to the altar. The husbandmen and vineyard keepers have lost their harvests. Passionately he calls the people to repentance, for only thus can the plague be averted. He calls for the remedy and exhorts the priests to make preparation for a great day of public fasting and supplication. And with the words of a prayer, in which he sets forth in moving manner the distress of man and beast, he concludes his first address.

We have already had a hint that there is something more ominous in this locust plague, that it is a prelude to greater terrors to come.

> Alas for the day! for the day of Jehovah is at hand, and as destruction from the Almighty it comes!

In chapter ii this motif is the dominant note. Blow the trumpet! Sound the alarm! Tremble, for the day of Jehovah cometh! The day of Jehovah is "a day of darkness, and gloom, a day of clouds and deep darkness," instead of a day of rejoicing and victory. And the great plague of locusts is here represented as the divine instrument, a great army which Jehovah is using to bring about the day of judgment. They are innumerable, their approach "like blackness spread over the mountains." As a host of barbarians invades the country, burning, destroying and pillaging everything, so it is also with these locusts. Quickly the fertile fields disappear: "like the garden of Eden the land was before them, but after them it is a desolate wilderness!"

There then follows a very full and vivid description of these locusts. It is unfortunate that the Authorized Version renders this in the future tense, and fails to give the "horses" the strong characterization of the original: "horses . . . and as horsemen so shall they run" (v. 4). Careful study has established the fact that the word "parashim" (horsemen) should be "war-horses"; the usual word for *horse,* "susim," coming from the city "Susa," and *war-horses* from "Persia." The head of a locust looks very much like that of a horse. The Germans call locusts "Heupferd," and the Italians "cavalette." In Revelation we read: "and the shapes of the locusts were

*The passages from Joel reproduced in this article, unless otherwise noted, are the writer's own translation.

like unto horses prepared for war." Not only their appearance but also their speed is likened to that of horses. The great noise made by the advance of the vast locust swarm is compared to the swiftly moving chariots. Modern observers have recorded this same impression. It is, of course, too, the locusts, not the chariots of the Authorized Version (v. 2), that leap on, or over, the tops of the mountains where Joel had seen them. All through these verses the Hebrew has a number of archaic imperfect forms. They are used purposely to bring out the whole weight and power of the attack and to deepen the impression of terror and awe. In verse 6, the Authorized Version reads: "Before their face the people . . . shall gather blackness," with a marginal note, "pot." The word occurs only here and in Nahum, and no one knows what it means. But it is very improbable that it can be derived from the word for "pot" (hence "blackness"), especially since this does not make sense. The Revised Version improves it thus: "At their presence the people are in anguish; all faces are waxed pale."

The description of the march of the attacking host is now continued. They advance in perfect order, like a regular, disciplined army, "and they do not entangle their paths." There is no confusion in the ranks. They move in straight lines. This remarkable order and regularity as they march and their soldier-like precision have often been observed. By this they add a sheer, irresistible power to their attack, for "they plunge through the weapons" with which the people try to check them. The Authorized Version here has: "And when they fall upon the sword, they shall not be wounded." But it is better rendered: "In among the weapons they throw themselves, and their course is not broken." They cannot be stopped. All efforts are in vain. They swarm over the walls, into the city, even into the houses. This magnificent description can only, of course, be fully appreciated in the original. One short sentence is piled up on another. The rhythm is staccato. It brings out the movement of the advancing and attacking hosts with extraordinary realism. The rhythmic tone corresponds exactly to the graphic description and heightens the effect.

Next the locusts are represented as accompanied by earthquake and storm, and Jehovah Himself as advancing at the head of His locust army. Jehovah's voice breaks forth in thunder. Truly this calamity is no ordinary event. It is a supernatural visitation, the great and terrible day of Jehovah.

Yet even now it is not too late! Repent!

> And rend your heart, and not your garment, and return unto Jehovah your God. For he is gracious and compassionate, slow to anger, and abounding in grace, and relenting of evil.

Repentance is not mere outward expression of grief. It is to break up the hard and stony heart, to make it responsive to the divine influence. And the heart is the seat not only of the emotions, but also of the intellect and the will. Deuteronomy usually adds, "and with your whole soul." Joel requires this whole-hearted repentance stressed also outwardly, for he joins to it all the external signs of penitence—fasting, weeping and lamenting—which characterize the day of contrition.

Joel does not remind us of the great pre-exilic prophets. He has no word of rebuke for his people. There is no rousing of their consciences by a sharp reminder of their sins—social, moral or religious. Yet he is not indifferent to these. He does not speak of sin apparently because he assumes that the hard blows of disaster had quickened the conscience, had stung it into life. He speaks to people who, he believes, know that they have sinned, who realize that Jehovah has sent a plague as a discipline. He assumes the need of repentance for all and summons them to it. But for its thorough efficacy he urges the united prayer and fasting of the temple services and ritual, in accordance with his pronounced belief in the value of outward means and symbols. We should call him today a High Churchman.

Again Joel issues a call to observe a fast and hold a solemn religious service, to which all the people are to come—the old men, the babes, nursing mothers and the newly married. Note the expressed hope that Jehovah will restore a "blessing," that is, the fruits of the ground, so that again the daily sacrifice may be offered. This will re-establish fellowship with Him and be the sure mark of His restored favor.

As representative of the people, the priests are to stand in the inner court of the temple and offer the prayer which Joel has formulated.

> Look with pity, O Jehovah, upon thy people, and make not thy heritage a reproach, that the nations should rule over them; wherefore should they say among the peoples, Where is their God?

The plea is to spare His people, lest His own Name should be disparaged. The "reproach" was that the heathen would conclude that Jehovah was not able to save His people. The sovereignty of Jehovah was the great consideration.

Verse 18 assumes that the day of fasting and prayer has been observed and that Jehovah has given a gracious answer. There are two motives given for Jehovah's change of purpose. The first is His jealousy, for the dishonor done to His name must be removed forever. Then, secondly, His pity has been stirred by the repentance of His people. Jehovah promises to give them back their grain, their new wine and new oil in abundance, and promises that the Gentiles will never again have the opportunity to reproach them—and so, indirectly, Jehovah—because of their poverty. Jehovah will "remove the northerner far from you." This reference to the "northern army" is somewhat obscure. It must again refer to the swarms of locusts, yet these do not come from the north. Probably "the northerner" had become a fixed term describing the executioner of the divine judgment on the

day of Jehovah. The announcement of the destruction of the locusts in the Dead Sea (the eastern sea), the Mediterranean (the western sea), and the southern desert is not to be taken literally, but is due simply to the carrying out of the figure of the "northerner."

In a lyrical outburst of joy, the prophet then calls upon the land, the animals, and the inhabitants of Jerusalem to rejoice over the restoration of fertility by Jehovah. In this song Joel speaks of the deliverance as past, the promise as fulfilled. He breaks into jubilant strains of deep joy, in an exquisitely rhythmic, lyrical poem which expresses his delight. It is one of the passages that have made students of Joel admire the beauty of his style.

But it is quite probable that Joel foresaw another crisis, far greater and more terrible even than the locust plague: the awful day of Jehovah's final judgment on the whole world. He foretold the great excitement that would seize all classes; all would be uplifted:—

> And it shall come to pass afterwards, that I will pour out My spirit upon all flesh.

The pouring out of the Spirit, however, is not followed by a moral transformation, but by ecstatic states; not by deeper spiritual knowledge of God, but by prophetic trances, all of them having for their contents, we must assume, the coming of the day of Jehovah. Young and old, male and female, high and low, all will have these experiences, that is, all among the Jews, for they only are meant by "all flesh." Joel has sometimes been called the Prophet of Pentecost, and indeed Peter quotes this passage in his sermon on that occasion. But Joel did not predict that enjoyment of fuller illumination or of spiritual transformation, which Christians associate with the coming of the Spirit.

This great outpouring of the Spirit will be accompanied by awful disturbances in the sky and on earth, where extraordinary portents of the day will appear. But these fearful signs will have no terrors for the Jews. All those who call on Jehovah's name shall be delivered, whether they are in Jerusalem and Judah, or elsewhere. The judgment will be on the nations. Jehovah will gather them into the valley of "Jehoshaphat"—which means again "Jehovah judges." All will be summoned in a most stirring fashion to prepare for war: "Beat your plowshares into swords, and your pruninghooks into spears!" Come all of you to the valley of Jehoshaphat, "for there will I sit to judge the nations round about." Then the command will be given to the heavenly reapers to put in the sickle and reap the harvest and tread the winepress of the nations.

> Multitudes, multitudes in the valley of decision, for the day of Jehovah is near in the valley of decision.

Darkness has settled on the scene—"the sun and the moon have grown dark and the stars have withdrawn their brightness." This makes the battle more gruesome. Above its din, sounds Jehovah's terrible voice: "And Jehovah roars from Zion, and thunders from Jerusalem." As He thunders, "the heavens and the earth quake" in terror of His awful majesty. But in this terrible judgment Israel will be safe:

> And Jehovah is a refuge to his people and a stronghold to the children of Israel.

The outcome of the conflict is so obvious that the writer does not describe it, but he emphasizes Israel's safety as most important. It is nothing but Israel's "sacred egoism" which runs through these particular prophecies. Literally it is to us not sacred but utterly profane.

At the close of the book, a later hand has written a beautiful, though not original, description of the wonderful fertility of Judah and the wonderful spring that would flow out of the temple, watering the valley of Shittim. This fountain is suggested by the Virgin's spring which bursts forth into the Kidron valley from the Temple hill. And in addition to these streams, a spring shall come forth out of the house of Jehovah and shall water the Wady of Shittim, that is, of the Acacias. Ezekiel had already predicted that a stream would issue from the temple toward the east and through the Kidron valley, gradually swelling to a large river, into the Arabah and finally into the Dead Sea. The banks along the river would be fertilized and the water of the Dead Sea sweetened by the miraculous potency of this life-giving stream. It was a hope that must have found welcome in the heart of every inhabitant of Jerusalem. The supplying of the city with water was always one long-drawn-out struggle, and even then the supply was never plentiful enough. This will be different in the restored golden age, when Jehovah will really dwell in Zion.

In sharp contrast to Judah's wonderful fertility, Egypt and Edom will be a waste, because of the pogroms that had taken place in Judah. The dark fate of these countries can only be mentioned as a foil to heighten the glory of Judah's fate.

> But Judah shall abide forever, and Jerusalem for generation after generation. For I will avenge their blood: I will not leave it unpunished; for Jehovah dwelleth in Zion.

Joel has added nothing of ethical or spiritual importance to the great prophetical movement of Israel. Placed beside an Amos or a Jeremiah, he pales into insignificance. Like most of the post-exilic prophets, he was more of the priest than prophet, in the old sense of the word. But as a poet he ranks high among the best that Israel ever produced. We shall not soon forget his ringing phrases, the staccato rhythm so perfectly matching his subject, his forceful figures and the vigor of his language. We feel the genuineness of his deep belief in the mercy and pity of Jehovah, his sincere conviction that right must ultimately triumph. We feel that here is a man whom religion has touched deeply—that here is a man that would lead others to God through prayer and penitence. We cannot, of course, forgive his narrow nationalism, except as a vehement prophetic urge towards the perfect restoration of the spiritual Judah and Jerusalem, that is, the supremacy of the Church Universal. For this consummation no terms can be too strong.

An Introduction to Swedenborg's "Heaven and Hell"

William F. Wunsch

THIS unique work, as the reader soon realizes, is not a speculative discussion, but professes to be a report and description of the spiritual world from observation of it. In the full title of the book, notice the words here italicized: "Heaven and its Wonders, and Hell, *from things heard and seen.*"

Premise and Evidence

The possibility of having such information is startling, of course. How can Swedenborg or any one else know anything of the spiritual world in this direct way? In any answer, we have to take account of some antecedent questions. Do we consider that there is a spiritual world? If so, does human life survive into it? If human beings survive into it, must they not have the capacity for consciousness and life in that world? Is it impossible, then, for this capacity to be rendered active in some man during his life here? Is such an experience dogmatically impossible, or is it a reasonable possibility, if there is a weighty enough occasion for it? The book *Heaven and Hell* assumes such an experience on Swedenborg's part, and the Preface proclaims the occasion of it—the Lord's Return, promised in the Gospels, and accomplished by no external re-appearance, but by further revelation of His mind and of "things to come." If the reader of *Heaven and Hell* is to weigh the possibility of a report and description of the spiritual world from "things heard and seen," he has seriously to consider all these questions. When he comes to the question of Swedenborg's experience, let him be unconfused about its general nature: Swedenborg professed to have intercourse with the spiritual world not through a medium, but for himself, through the introduction of his consciousness into that world.

Beyond the possibility of such an experience, there is the question of the actuality of it in the case of Swedenborg. Was he a man of mental and moral integrity? Was he a dispassionate observer and trustworthy reporter? How credible is his own attestation to the fact that such an experience befell him? The reader can assure himself on these points by consulting a biography of the man. It was at the height of a scientific and philosophic career, which was gaining the acclaim of the Continent, that Swedenborg underwent this experience, and turned his powers of observation and description from the world of nature to the world of the spirit.

And yet the reader of *Heaven and Hell* holds in his hands the final answer to these questions. In the last analysis, the message of that book must be or fail to be witness to the reality of Swedenborg's startling experience. Do we find it worthy of such an experience—lifelike, real, a stimulus to the spiritual strivings of men, a powerful re-enforcement of the Christian hope? Does the book itself make it likely that the occasion existed which, as it says, gave rise to this disclosure of things to come—namely, the promised Coming of the Lord in further revelation? Does sequel match preamble?

General Character of the Discussion

All these questions will doubtless be held open until the book has been read, but the general nature of the discussion is plain. The book has the matter-of-fact character of a report of things heard and seen. This character it maintains consistently, never falling into speculation.

The reader will not be surprised, therefore, at the absence of discussion *pro* and *con* of questions which he may think should be settled at the outset. There is no discussion, for example, whether or not there is another world. How can Swedenborg engage in such a discussion if he had the experience he says he had? The spiritual world, as a world, was *there* for him as the natural existence is for us. Other questions usually deemed preliminary—whether man survives into another world, whether all human beings do so, and so on—are also not first considered, but are left to come up as the report and description of the spiritual world proceeds.

There is an effort which the reader is called upon to make steadily. He must grasp the description so as to understand it of spiritual realities. Any report on the world of the spirit cannot but be made in our mundane language and presented in terms derived from our present experience. *Heaven and Hell* speaks of a "sun" in the other world, of "quarters" there, of "heat" and "light," of "houses"—all these, we have to bear in mind, must be found in the region of the mind and spirit. We have to translate the mundane terms into spiritual realities. Sense-governed thought misconceives and materializes the true entity. Swedenborg repeatedly sounds the warning that the man who estimates reality by what the senses find tangible and real, will fail to grasp what the book says. A "house" in the spiritual world is not what a house is here, for were that so, sense-governed thought is precisely the kind of thinking which would grasp the idea. In the subject-matter of the book we are in the realm of the things of the spirit, and under the terms used we must apprehend spiritual realities.

One other general fact about the text is worth appre-

ciating from the outset. The contents of the book are of more than one sort. Basically, the work is a description of the world of the spirit, of its phenomena and laws and life, and of the people and objects and activities in it. But there are two other prominent bodies of material in the book. There is a positive religious teaching such as one finds in others of the Theological Works—doctrine about God, about man's nature, particularly about man's relation to God and to others, and so on. There is also a body of philosophical construction of a spiritual-natural universe such as one finds amplified in *Divine Love and Wisdom*. To this complex character of the contents are attributable in large part the power of the book, its depth of meaning, and especially its stimulus to men's spiritual life.

General Survey of Contents

Swedenborg divides the book into three sections. He speaks first and at greatest length of heaven, which is human life ordered in the sight of God (Nos. 1-420); then describes the intermediate realm where character clarifies fully in its adherence either to good or to evil (Nos. 421-535); and finally gives a few pages to the world of disordered human life, which is hell (Nos. 536-603). We are thus given Swedenborg's most general observation of the spiritual world—it has these three main divisions: heaven, hell, and the world of spirits.

The reader will find it helpful to survey the thought of the book as a whole before beginning the actual reading. He can make a fair survey from the Table of Contents which is prefixed to the book. Especially will it be helpful if he descries the larger, unannounced topics which run through a number of chapter headings, or under which a number of chapters can be grouped.

(a) *The Organization of Heaven* *i-xi*

The initial chapters, for example, to judge merely by their titles, have to do with the organization of the heavenly world. Heaven is a response on the part of men to the life offered by God (i-iii). That response is of two general types, which are called two kingdoms of heaven (iv). Again in each type of the spiritual life, the response is more or less profound; and in general there are three heavens, each representing a more interior entrance upon the life of heaven (v). Kindred purposes and conceptions ally the people of heaven in societies, which are innumerable (vi). Whether we have a large division of heaven before us or an individual angel, heaven is response to the Divine initiative (vii). It is only the human form of life which can make this response to the outgoing life of God, and all heaven is a perpetually perfecting human form (viii-x). Indeed, there exists a perfect response to the Divine life, which must itself be Divine, that is, a Divine Humanity, in the energies from which all heaven attains its manhood and regenerate character (xi). The initial chapters of the book tell us then that heaven is a way of life organized out of the very Being of God.

(b) *The Phenomenal World of Heaven* *xiv-xxii*

In surveying the general thought of *Heaven and Hell*, let us pass by chapters xii and xiii for the moment.

Starting with chapter xiv, on "The Sun in Heaven," we begin to hear about the chief external features of the heavenly world. There are heat and light there (xv), quarters (xvi), diurnal changes (xvii), time (xviii) and space (xxii), garments (xx) and houses (xxi). This general topic continues through chapter xxii. Swedenborg calls all objects in the spiritual world "appearances" and "representatives" (xix). For every external object there, from the sun down to the least thing, is some reality of the inner life, *appearing* in the region of the spirit's sensation, and being *re-presented* there. This fact or law is the principal thing to grasp about the phenomenal in the world of the spirit. The truth which enlightens the mind, for example, comes to sensation as light there; there is no other light. Again, the reality which is the glowing and sustaining center of human existence—the Infinite Love—is what emerges on the sight of the spirit as the sun of heaven. The opening chapters of the book told us that heaven is a way of life responding to the life offered by God, but this way of life, our present chapters add, makes and is objectified in a world of its own.

(c) *Features of the Society of Heaven* *xxiii-xxv, xxvii, xxix, xl, xli*

With chapter xxiii, Swedenborg begins on another general topic—the leading features of the social world of heaven, of association and intercourse there. He describes the governmental world there (xxiv), and the ecclesiastical world (xxv). Audible speech (xxvii) and books and writing exist there (xxix) for communication. In two later chapters we find discussions of the marriage relationship in the form in which it exists in heaven (xl), and of the varied activities and occupations of the angels, so far as these can be described at all (xli). The society of heaven is a full-bodied human existence, with indefinitely continued progress in all the interests and activities of human life.

(d) *Qualities of the Heavenly Life* *xxx-xxxii, xxvi, xlii*

The next discernible large topic is the qualities of the inner life of the angels—their wisdom (xxx); their innocence or desire to be guided by God and to be free of self (xxxi); and their peace or the harmony which obtains among all their powers and interests and which originates in their union with God (xxxii). Their indescribable joy and happiness are discussed toward the end of the con-

sideration of heaven (xlii). Their power (which is the force of the integrated life) is discussed in chapter xxvi (the location of the chapter is explained by the fact that this power is illustrated from exercise of it on the phenomenal world of heaven, the central topic at that point). In discussing these characteristics of the angelic life, Swedenborg is moving in the same sphere of thought as the Beatitudes, with their list of the qualities of the kingdom of heaven, and it is of no little interest to keep the parallel in mind.

(e) *The People of Heaven*
xxxv-xxxix

Whence do the people of heaven come? Swedenborg does not say explicitly until chapter xxxv. He has been talking about the angels, but in wholly untraditional fashion. According to his report there are neither superhuman angels nor devils; all the inhabitants of the other world, upright or evil, are men and women who have lived on some planet in the natural world. The heavens are made up of a redeemed humanity. And they are people of every variety. There are Gentiles who have lived by the light which they had; they are not at fault that in the natural world they had no knowledge of the Christian Gospel (xxxvi). There are great companies of children always, little ones who have died in infancy or childhood, in whatever part of the globe, and of whatever religion; these all come into heaven, grow to maturity there, and remain distinguishable by a delicateness of life in contrast with men and women who lived to complete the span of life (xxxvii). There are relatively wise and simple in the heavens (xxxviii). There are relatively rich and poor there (xxxix); the chapter about them also discusses the relation of wealth and poverty in the natural world to the possibilities of personal regeneration. With all in heaven life is at its prime; "those in heaven are constantly advancing into the spring-time of life, and the more thousands of years they live, the more delightful and happy is the spring to which they attain" (No. 414).

(f) *Interrelationships of Heaven and Earth*
xii, xiii, xxxiii, xxxiv, xxviii, xliii

The two chapters which we passed by for the moment, xii and xiii, can be illuminatingly grouped with chapters xxxiii and xxxiv, as chapter xliii can also be, under some such head as the interrelations of heaven and earth. The first two chapters cited are among the most philosophical in the whole book. In them Swedenborg is pointing out *structural connections* between heaven and earth. In the opening chapters (i-xi) of the book he related the whole heavenly world intimately to the Divine Being; now he relates the heavenly world closely to humanity on earth and even to the total physical life and well-being. He thus brings out the underlying unities which make a spiritual-natural universe of our world, meriting the name "*uni*verse." In chapters xxxiii and xxxiv he is pointing out *active connections* between the other world and this world, or some functional relations between the two. The other world is a world with which we are now enveloped; life reaches us by means of it; and this communication (of which we are unconscious) can even be designated the speech of angels with men (xxviii). Chapter xxxv could be placed under our present caption as well as in the group (e) just above; for it describes the great tide of life always sweeping from the present world into the spiritual world. Both heaven and hell receive their inhabitants from some earth in the natural world. This passing of men and women into the heavens, chapter xliii then tells us, will never cease. The time will never come when there is not possible one way more of responding to the infinite life of God than is already represented in the heavens.

(g) *The World of Spirits*

Some readers may prefer to begin the book by reading the section devoted to "The World of Spirits" (Nos. 421-535), an entirely feasible procedure. In his original discussion of the spiritual world in the *Arcana Coelestia* Swedenborg himself pursued this order. Now, too, in *Heaven and Hell,* he discusses at this point some of the questions which a reader considers preliminary questions. Is man immortal? Does he survive death? In what form? Part of the force of Swedenborg's answers to such questions is that they are not simple affirmations. He does not answer only that man does live on, but explains that he is now a spirit, and thus shows how he can and is sure to live on. He describes the process of resurrection and the coming to consciousness in the spiritual world. This he does from undergoing himself, as nearly as he could without having died, the course of resurrection and of awakening to spiritual consciousness. The human being, he continues, survives not as a wraith, but as a substantial human being (xlvii), possessed of the usual human powers, keener and more sensitive, to be sure—powers of sensation, of memory, of thought and feeling (xlviii). The man is also the identical individual he was in the life on earth; there is not only personal identity, but continuity in the moral character of the life (xlix). The sort of life in which a man delighted on earth is now also objectified in his surroundings (l).

The supreme function of the middle world or world of spirits is to serve for the clarification of the character. It is the vast entry-hall of the spiritual world. The newcomer experiences at first a state like that in the world, in which the true self is still adapted to his surroundings carefully and in self-reflection (li). Gradually, however, traits and manner and habits are sloughed which do not agree with the true self; and the inner self, once private, becomes the man manifest to all, to himself, too (lii). This process is the judgment, which is nothing forensic and spectacular, but the emergence of the real self, self-

centered and evil, or centered in God and social. For men and women who have been regenerated in any measure, there is a further period of instruction, in which they recognize what has been done for them by the Spirit of God and learn what the heavenly life holds for them (liii).

Two concluding chapters in this section on the great entry hall of the spiritual world are in the nature of addenda. The grace of God brings a human life into heaven, but not without having appealed to the man and won his cooperation; "no one comes into heaven by immediate mercy," or by Divine favor, irrespective of the life which is in him. Chapter lv adds that the life of heaven is not so difficult to attain as it has sometimes been declared to be. It has been pictured as an unnatural life, full of renunciations of normal living, when really it is not, but is the rounded human life with all its ordinary activities and interests, lived in the spirit of regard for God and of charity to the neighbor. The life of the good citizen and of the moral man lived from motives inspired by religion, is the spiritual life.

(h) *The Infernal World*

The reader will find, as he makes his way through the first division of the book concerning "Heaven," that much is said incidentally about hell. In the chapter on the sun in heaven, for example, at No. 123, there is something about the darkness of hell; in the chapter on the quarters in heaven, something about the quarters in hell (No. 151); in the chapter on the garments of the angels, something about the rags of the inhabitants of the infernal regions (No. 182); and one chapter in its title has obviously anticipated the subject of hell ("Heaven and Hell are from the Human Race"). All these anticipations of the subject matter of the last section of the book need to be carried along by the reader to this point.

While Swedenborg uses the traditional word for the infernal regions of the spiritual world, he describes no traditional hell. Hell is human life governed by self-seeking and worldly loves, an unsocialized world. The Lord's universal government embraces in it this unredeemed world, which He still employs to His purposes (Nos. 536-544). The men and women who enter it do so freely; its life is the life which they have made theirs. God casts no one into hell any more than from favor He lifts any one into heaven. More especially chapter lviii discusses the moral character of the hells—self-centered or misdirected and misconceived human life constitutes hell. Certain lurid features of the traditional picture of hell—hell-fire and gnashing of teeth—are reported to be nothing material or physical, but the consuming passion and the clashing interests of evil men and women (lix). Yet the hells as Swedenborg describes them are as frightful as any description ever thought to make them; the utter malignancy, the unwearied craftiness, and the stubborn depravity of life which has cast itself away, are depicted vividly in chapter lx. The next chapter (lxi) continues with description of the hells as a phenomenal world—where they are, how they look, and how numerous they are.

Just as the two concluding chapters of the section on the world of spirits were in the nature of addenda, two chapters conclude the section on hell which have reference to both heaven and hell. Under the one Divine government of all the world, heaven and hell are maintained in an influence which is steadily equalized as each bears on the will and choices and moral struggles of any human being. Heaven and hell are balanced against each other in their impingement upon any human will, so that a man has his choice between the influences which play on him from this unseen environment. We said that these two chapters look back at both heaven and hell; they refer as much, however, to the world of spirits as they do to heaven or hell. For this intermediate world, where character is clarifying and one's adherence to good or evil is being determined, is itself the equilibrium between heaven and hell. Unconsciously, as to our spirits we live in this intermediate world, and in the equilibrium offered by it are making our choices, either of life ordered in the truth of God, which is heaven, or of life disordered by misconception and by undisciplined living, which is hell.

Not an Other-worldly Discussion

Glancing at the book and its title, the reader may form the impression that the book has to do with a world wholly apart from the present. Certainly before he has reached the end of the book, he should realize that the world of the spirit discussed in *Heaven and Hell* is a world in the midst of which our life is lived, however unaware we are of the fact. It is a world sublime in its reflection of the presence and gifts of God, humanly peopled, busy, full of things, youthful in its nearness to the source of life, the seal on human strivings, distinct from the present scene of our existence, but recruited in its people from the race and also steadily bearing down in its influences on mankind while we are here. One of the best short prefaces with which the book has ever been equipped, reads:

> It might be inferred from the title of this work that it deals simply with the phenomena of the spiritual world and its three distinct regions. But it will be seen that in its deeper meaning and purpose it sets forth the true relations and the disordered relations between man and man, or the heavenly life and the infernal life as exhibited in human experience everywhere. (J. C. Ager, in Standard Edition.)

Around the Discussion Table

"It is faith that asks questions; credulity asks none; indifference passes by."

A small company of men and women have met for some years to discuss a common interest—the religious teachings of Swedenborg, with which nearly all are well acquainted. It is a group of seven or eight who gather usually. They meet at the home of Mrs. Gerrard, an elderly woman, who is "Aunt Alice" to the younger people.

In the Winter Number our readers were introduced to Mrs. Gerrard, to Dr. Albert Worth, a physician in middle years, and to Felicia Ransom, the youngest member of the group, a Senior in college. On the evening of which we now give a part of the record, the group is augmented by Richard Deems, a young lawyer, Harold Seagrave, a rather widely known novelist, and Fred Lawrence, an instructor at the college in town. The discussion "table" is figurative; the members of the group are usually disposed about the room in easy chairs, as they are now. An open fire gives them all the light they need, except for Mrs. Gerrard, who is busy with needle-work under a lamp, at the other side of which the secretary is seated with her records.

Richard: Miss Secretary, before calling on you to tell us what stands at the head of the docket, I should like to express the satisfaction which I am sure we all feel at being together again; also our happiness that Aunt Alice is well once more, and can have us.

Doctor Albert: That's especial cause for happiness, Mr. Chairman.

Mrs. Gerrard: Thank you, Albert, and all of you. I am only too glad to mother these meetings again!

Richard: I take for granted that we are to observe the same time-limit in our discussion that we observed last year. Well, Miss Secretary, what topic does stand at the head of the list?

Felicia: "Is the total effect of Swedenborg's teaching other-worldly?"

Richard: You have heard the question, good friends. Shall we make it our subject this evening?

Fred: Who suggested the question, Mr. Chairman?

Harold: I believe I did, Fred.

Fred: As the propounder of the question is present, I move we make it our subject tonight.

Richard: Done, if there is no objection.

Mrs. Gerrard: When you proposed the question, Harold, did you feel one way or the other about it yourself?

Harold: It did seem to me, Aunt Alice, that Swedenborg goes before the public with a too heavy accent on his other-world teaching and experience.

Felicia: And do you think, Harold, that he himself does not put the emphasis on what he has to say about the other world?

Harold: It doesn't seem to me that he does. Suppose we judge by what he gives the largest amount of space to. Then we should say that he is a Bible expositor. Some twenty volumes are devoted to Bible exposition, out of a total of thirty or so. On the other hand, hardly more than one volume is given to the subject of the spiritual world.

Fred: But that is no accurate gage, Harold! The world of the spirit comes forward in the Bible interpretation, in the theology, in fact everywhere.

Harold: Yes, I know. But I feel that in general there is such a concentration of the thought upon life here in this world, that to paint Swedenborg as a supernaturalist is to misplace the emphasis.

Doctor: Should we have in mind a discussion of last year? One evening, you will recall, we distinguished the different kinds of contents in Swedenborg's books,—the Bible interpretation, the theology, the disclosures about the spiritual world, and so on.

Harold: Well, my point is that we make a mistake when we treat the other-world disclosures as chiefly representative of Swedenborg.

Doctor: Of course, as Fred has just pointed out, Swedenborg takes the fact of the spiritual world into account in all his teaching. That fact enters, for example, into his conception of the Bible. The Bible has an other-world side, as a result of which there is a deeper or spiritual sense in it.

Harold: I don't mean to ignore the point, Doctor. I'm only saying that his disclosures about the spiritual world are often given such prominence that he is made too much the supernaturalist. Mention his name, and people think of his teaching on that one matter. It seems to me that, even on that subject, he is not trying only to comfort the bereaved or dying; he is very earnestly addressing all the living.

Felicia: Excuse me, Harold, I wish Dr. Worth would say something more about Swedenborg's using his idea of the spiritual world in teachings on other subjects.

Doctor: That's not departing from our topic, Mr. Chairman?

Richard: I think not.

Doctor: Let me give you some examples, Felicia. Swedenborg employs his idea of the spiritual world, for one instance, in what he says about human free will. If

there were not a balancing of influences in the spiritual world, the human will would not have a free choice to make.

Fred: Isn't his conception of the human being another good example? A particularly good one? The human being is a creature of the spiritual world right now, and stands in unseen associations with it.

Doctor: First-rate. Yes. There is no main doctrine into which Swedenborg doesn't introduce his idea of the spiritual world, and use it in his formulation.

Harold: You know, I grant all that widespreading presence of the idea of the spiritual world in Swedenborg's total teaching, and yet in my opinion it does not give an other-worldly cast to his thought.

Felicia: It seems to me that it must, Harold. Where would you put the "accent," as you called it?

Harold: I would put it on the significance which his total teaching has for life in this world. That is, while we are made abundantly aware of the fact of the other world, that is done in a way to make life here more meaningful and to inspire better living. It is not as though we were led to overlook the present life, and dwell in thought on the one to come. Euripides has a line: "Slight not what's near through aiming at what's far." Swedenborg does not make this mistake.

Mrs. Gerrard: I think I like Harold's point in general very much. Did any religious teacher ever lay more stress on the life on earth or make it more important? Wouldn't Swedenborg himself say that if the present life is not made more worth while by his teaching, what he has to say about the other world is thrown away?

Harold: That's my point, Aunt Alice! I thank you.

Felicia: Well, then, again Harold, just where do you put the accent?

Harold: Meaning, Felicia, on what content in his books?

Felicia: Yes.

Harold: I have been talking about the general tendency of all his teaching. But if I have to single out a body of content in his books, I should say the emphasis is meant to go on what is strictly to be called his doctrinal teaching. By that I mean the positive or constructive religious teaching he offers, as for instance in *True Christian Religion.*

Fred: That is, rather than on description of the other world, and rather than on Bible exposition?

Harold: Yes. I think the positive religious teaching is the supreme content in his works.

Doctor: I think that has to be pretty carefully understood, Harold.

Harold: Well, consider that his own acquaintance with the spiritual world helped him to get at the spiritual meaning of Scripture. In turn the spiritual meaning of Scripture furnished him light in which to formulate his positive religious teaching. Now, isn't what is served by both the other things the supreme content in his books? His culminating work, too, was a doctrinal book—*True Christian Religion.*

Mrs. Gerrard: I think I see what you are driving at, Harold. It's the teachings for immediate guidance of thought and life that you are emphasizing, or that side of the whole body of Swedenborg's teaching.

Harold: Exactly. The teaching directed to the will.

Fred: What is to be done as well as believed!

Harold: Yes—Swedenborg's own characterization of what he means by doctrine.

Felicia: Aunt Alice's "working principles"!

Harold: Right you are!

Felicia: I should think that a religious teacher would do just what you say—bring all his teaching to bear finally on the living of life here.

Harold: I don't intend to be startling, but when I see so much weight put upon Swedenborg's other-world ideas, I am inclined to call him a secularist rather than a supernaturalist, just to help keep the balance, you know. He's acutely concerned with the present age!

Fred: Some day, old fellow, put the Seer into a novel of the day. Could you?

Felicia: Oh, good, there's a topic for some evening. "Can Swedenborg be novelized?" Shall I jot it down?

Harold: Only shove the topic well along into the year! I've said enough for a while.

Doctor: All helpful, Harold, all helpful. I don't even mind your calling Swedenborg, of all people, a secularist, though we shall have to understand the word very liberally.

Richard: Elastically!

Mrs. Gerrard: Why, Richard, where have you been?

Richard: Sitting here, weighing our novelist's point. All in all, a very good point. Quite tenable. Too bad, I say, to tie up a very comprehensive teaching with certain aspects of it only. Even the picture of the spiritual world ought to spell aims—and I suppose resources—for the living.

Doctor: Quite Harold's point, I take it, Dick.

Mrs. Gerrard: Yes, isn't it light we want—light from whatever high goal, but light on the way?

Richard: Aunt Alice, those words can stand as our concluding words, I think. "Light from whatever high goal, but light on the way"; yes, that is what we want. Friends, we are within a minute or so of our stipulated time-limit. I adjourn the formal discussion, and declare the social half-hour open.

EDITORIAL

THE spectacle of spring, with things green returning to life after the winter sleep, has become inextricably interwoven with the Easter hope.

In Old Testament days, the renewal of nature was associated with the dawning of the messianic age. Landscapes—lovely Carmel among them—wasted with the waning of the spiritual life, in the outlook of Old Testament prophecy. They sprang into flower again with the coming of the messianic day.

Hope first of a better day on earth, and then also of a better world beyond, has always found reinforcement in the spectacle of nature's renewal with life.

And yet—and yet, there is no complete parallel! The green things which fall asleep come to life again in the same physical world. They repeat their limited resurrection over and over. But the human life, after its brief sleep upon what we call death, burgeons in a different world, and, in the view of Christian faith, only once in all its experience.

The Hand, however, which achieves a renewal in things that are crudely organic and does so in a world of inert and resisting stuff, can readily enough achieve a fuller resurrection for the noblest organism of life, surely, in a world of life! Perhaps that is what the spectacle of spring whispers, instead of speaking aloud a plain parallel.

What a hope it is! That there will be stretched around the human consciousness a world akin to it, a world mental and spiritual, but as definite to the raised human spirit as is this world to the consciousness here! A world where the endless forms of truth and of goodness become precise objects; the central fire of life, an Infinite Love, becomes the Sun; the habitual thought and outlay of life, the home; a community's round of established ways, the landscape. Is not this the Easter hope?

If indeed it is the ultimate Easter hope, then something more like *eternal* spring is what we should associate with it. A world has then come into sustained existence which is only dimly suggested in the recurrence of spring here at intervals. The Supreme Intelligence which has ordained the seasons will have transplanted the human spirit where it grows forever. Not in a world which is of a different substance, often hostile to the spirit, but in a world which is the soul's own outreaching, always reflecting it. A world which can mean little until and unless the soul is rich, and which is therefore not the world in which we are placed first. The Easter hope, do we say? Can we entertain it aside from an immortal striving? We should associate the hope, then, not with the easy and almost automatic renewal of nature, but with the conquest of nature to which man perpetually strives—not the conquest simply of forces of nature, which are harnessed to material tasks, but that conquest which is a moral issue, the rising of the human spirit above the horizons of earth, the entrance of man here and now into a world of an integrity and motive, stature and action of which only he is capable. The first Easter lay at the farther end from the entrance into our existence here of a Life which was not going to be "holden by death."

> A hand like this hand
> Shall throw open the gates of new life to thee!
> See the Christ stand!

WE have many summaries of what Swedenborg has to say about human survival after death and about the world in which the human being is then conscious. But do we possess any appraisal of the place which Swedenborg's teaching occupies in the total of Christian thought on the subject?

In a brief editorial this place can only be intimated.

Swedenborg keeps the emphasis where the New Testament has placed it. He is concerned most of all with the qualities of the life everlasting. His chapters on the peace and the joy, the innocence and the wisdom of that life are echoes of the Beatitudes which fall upon the main characteristics of the kingdom of heaven. He sets these qualities forth with a fresh psychological penetration into them.

Again, under the hope of immortality and under faith in a world of the spirit, he puts an experiental basis. If we credit the introduction of his consciousness while here into the spiritual world, what he teaches rests, as he says, on "things heard and seen." No mediumship was involved in the experience. What we have in his report is direct observation by a dispassionate observer, trained and called to make these disclosures.

In the third place, to the general Christian conviction that there is a spiritual world, he adds a definite picture of what that world is like, as a realm objective to the senses of the human spirit. The book *Heaven and Hell* contains for the most part a wealth of information about the nature, phenomena and laws of the spiritual world. This information is clearly additional to anything Christian faith has possessed. Without placing this knowledge about the externalities of the unseen world on a level with insight into the qualities of the heavenly life, Swedenborg does obviously consider that such information is helpful if not essential to a clear vision of the world beyond and to a robust sense of its reality.

Swedenborg's disclosures are not to be left solitary, we think, but are to be related to Christian faith in a life beyond and to be grasped in the context of the total Christian teaching on the subject. The information proffered, moreover, is not bare information which no mind can evade. It is an information which is valid and which is welcomed only in faith—faith that God is, that He has fashioned a world unseen, that He has cared to disclose to men what that world is like. It is a nobler and loftier knowledge, too, for being suspended in the element of faith.

TRENDS AND DEVELOPMENTS

You know how to interpret the look of the earth and sky; and why can you not interpret this present time? Luke xii. 56 (Goodspeed).

"Power in Ultimates"

THAT "power is in ultimates" is not nearly so frequent a statement in the teachings of the Church as one might infer from hearing it so often on the lips of New Churchmen. But it is a statement which is thoroughly characteristic of the thought of those teachings.

In fact, the very word "ultimate" is used with a meaning quite the opposite of the sense it usually has. When a philosopher speaks of the three great ultimates of human thought as God, the world and man, we realize how differently Swedenborg employs the word. He has reference to what is last, lowest, outermost—indeed, to what is most remote from God. He talks of things descending to and ascending from the ultimate. The ultimate is the final phase or expression of a thing, as the physical world is of creation as a whole, as speech is of thought, as a handclasp may be of the heart's welcome.

The terminology is characteristic, the thought is characteristic of Swedenborg. Anything at all mobilizes and exerts its power in the final expression it achieves. So to Swedenborg the truth of God, eminently, has all power in the expression it won in the Scriptures. In modern parlance, it is very much like saying that anything to have power must be "instrumented" or "implemented"—government with all its agencies, justice with its courts, peace with its international establishments, the human body with hands and feet.

But what has all this to do with trends?

Trends may be first-rate instances of the fact that "power is in ultimates." Tendencies in the economic life of a people may exert an unusual force upon their higher life. The ideal of monogamy was present in Hebrew thought probably from the beginning, but whatever the attraction of the ideal grew to be, the force which gave it a field then, as more recently among the Turks, was the increasing economic difficulty of providing for a polygamous household. When we allude to the force of circumstances we are talking of an instance of power in ultimates.

Neighborhoods have always been in formation, very pleasantly in the country and in towns and villages, but never so extensively and involuntarily as they have been in recent years. Of late, far-reaching neighborhoods have sprung up almost over night, built by every manner of agency: radio, world-markets, books, travel, international needs. We have long had the ideal of neighborliness and a little of the spirit of neighborliness, but extensive neighborhoods are being arranged to give the ideal an immense field, the spirit a sweeping challenge. We are almost being edged by the world of circumstance into being neighborly, edged by geographical neighborhoods, as some one has said, into achieving them psychologically, too. Larger interdependences among people and classes keep appearing, and we seem under the necessity of handling them well or making worse havoc than ever by bungling them. God on high, who from of old has held before His creatures the vision of amity and peace, may well be spurring the race on to these dispositions by crowding on us the economic and political necessity for them. He regularly moves, says Swedenborg, from primes through ultimates to that higher life of ours which is intermediate between His word of counsel and the world of circumstances. We keep asking for more propitious environments than we have, but He seems able to use the present if changing environment as a fulcrum on which to rest the lever of His redeeming might.

The Clinical Training of Theological Students

What is called the clinical training of theological students has made good progress, according to reports, in the ten years in which it has been tried.

Pastoral and other ministerial work under the guidance of an experienced minister might be called clinical training, in a broad use of the words. So might many other kinds of work—like work at settlement houses, or with relief agencies, and so on.

But the term has come to stand for a limited and yet decidedly needed work, and that is work in a mental hospital with such cases of incipient or actual mental disease as a clergyman might usefully know about and help with. And the work is training, for it is not ventured upon by the student for himself, but is taken under skilled supervision.

In 1925 there were two theological students availing themselves of such training at a single institution in the country. For some time, occasional students felt the need of such training more than did the seminaries, and a group of citizens helped more or less informally to open doors to them. After five years this group became incorporated as The Council for the Clinical Training of Theological Students, and has since effected explicit cooperation between more and more hospitals and seminaries. Hospitals now ask to serve in this way, and about thirty seminaries place selected students for such training under skilled clergyman and physician, even to giving scholarships for the purpose. It is not at all desired to deflect the prospective minister into the field of psychiatry; in fact, any such tendency is opposed. Today the Council has also to guard against the operation of inadequately conducted "clinics" in the practising field. The Council is busily engaged in holding up the standards of the clinical training.

The need for this work is still dim to a good many. Yet an earnest pastor, experienced, too, in life and in the guidance of it, may give the soundest of religious advice to a person who is psychologically or otherwise incapacitated to follow it. The religious interest itself may "go wrong" and in many cases do harm, because of the unwholesome reaction to it or the "queer" entertainment of it. Again, the clergyman, it is pointed out, is the steady visitor in homes, where, if he is a man with this clinical training, he can detect incipient breakdown or mental disease, whereas the psychiatrist or physician is summoned only after the fact. There are students who appreciate all this and more, and this psychologically and medically implemented training is being steadily extended.

"As of Oneself"

One of religion's problems has always been to relate the Divine will and the human will to each other, or Divine initiative and human responsibility, or the sovereignty of God and the free will of man. Not just in logic and theology, but in the religious life. How, in our living of life, are human self-reliance and reliance on extra-human resources to be, not exactly proportioned, but linked?

There are world religions which call for human passivity, and even Christian thought has at times presented religion so that everything is left to God, in human inaction. Humanism has meant to rouse the human spirit to action and been sceptical about extra-human resources. So the pendulum keeps swinging. The student of trends sees Calvinism coming back in many quarters, in emphasis again on God's sovereignty. Barthianism is only the most pronounced example of this trend. Within all the shifting is the effort to reconcile the accents on what man must do and on what God does in a religious life.

These accents are not easily accommodated to each other for one reason because they come to us out of different civilizations. If they had come to us out of a single civilization which had composed them in some synthesis, we should not have to be at the pains we are. But it was already an instance of the swinging of the inevitable pendulum, that the one accent has been transmitted prominently by one civilization, the other by another. The emphasis of the classic Greek culture was decidedly on human self-reliance. That civilization, beautiful, and rich, nearly succeeded in being self-sufficient. But contemporaneously in another land there prevailed the other accent, on extra-human resources. The Palestinian tradition threw this into the foreground. The Hebraic emphasis, to which Christianity fell heir, was on Divine action. "Except the Lord build the house, they labor in vain that build it." Christianity was never without its own summons on human exertion in the spiritual life, but it also took into itself the strong Greek emphasis on self-reliance, just as it was influenced by the contradictory Hebrew resurrection of the body and the Greek immortality of the soul. The blending of self-reliance and reliance on the superhuman became an active problem.

Swedenborg addresses himself to the problem, and the synthesis he achieves is remarkable for its verbal simplicity. He visualizes human religious action as action "as of oneself." One is to act, to the utmost of his own energies, but "as" of oneself—in steady acknowledgment of the other than finite resources on which one draws. The full human self-reliance is there, plus all that is compacted into the little word "as"—reverence for a Higher Power, recognition of the initiative and sovereignty of God.

A Trend in Psychology

It seems rather good to read a book on psychology which has to do, not with the abnormal individual, but with the normal person. Such a book is *The Return to Religion,* by Dr. Henry C. Link.

More than once Dr. Link stresses the fact that the trend in psychology is "away from introspection and self-analysis, and toward the emphasis on work and action" (p. 21). He is speaking of what he calls "scientific psychology," which he distinguishes, as he says, from "the popular and often lurid concepts" which go under the name of psychology. "A good personality is achieved by practice, not by introspection. Just as the pianist masters the intricacies of music through hours and years of practice, so the mastery of life is achieved by the ceaseless practice of the mechanics which make up the art of living. One hour of contemplation can furnish thoughts which weeks and months of action can scarcely achieve." (P. 22.)

"The whole trend of modern, scientific psychology is toward the emphasis on work, on doing things, as the road to happiness, and away from the emphasis on thinking, self-analysis, or talking oneself out of a difficulty." (Pp. 20, 21.)

"The trend . . . began many years ago. Its humorous expression had its setting at Princeton College, where the archway of one of the halls bears the famous Socratic inscription, in Greek letters, 'Know thyself.' Some shrewd wag, it is reported, drew a chalk line through this inscription and wrote beneath it: *Behave yourself.*" (P. 21.)

W. F. W.

BOOKS

Be renewed in the spirit of your mind.

AN INTERPRETATION OF CHRISTIAN ETHICS. *By Reinhold Niebuhr. New York: Harper & Brothers, 1935. 244 pages. $2.00.*

THIS is a book which brings sharply home the presumption of a book reviewer. To do his task well he ought to master the thought of the author, and only then would he be in a position either to try to say briefly what the author said or to pass any judgment. It must be confessed at the outset therefore that the present attempt at a review is really a first-class example of Niebuhr's doctrine that while sin is in one sense the inevitable result of finitude there is about it an element of perversity, the conscious choice of a lesser good. Certainly I do not profess to have mastered all the aspects of Niebuhr's thought, and any review I write must be inadequate. But then, no reader ought to accept a review as a substitute for a book, and if he does so then the sin will be his own, for this is a book well worth the effort its reading demands.

Neibuhr is intent on vindicating the independence of Christian ethics. He finds that independence threatened by the attempt to define religion in terms either of philosophical monism—idealism—or of dualism eventuating in mysticism. Opposing them he sets what he calls mythical or prophetic religion. Its myth is not falsehood, nor is it literal truth. It tells of a Creator, a Judge and a Redeemer. It is involved in many rational difficulties, but an identification of "the origin and source with the goal and end as belonging to the same realm of reality . . . remains, nevertheless, a perennial and necessary affirmation" (p. 7). Religion demands a new dimension to life, a dimension of depth. Only in this new dimension can life find unity and coherence of meaning.

The culmination of this prophetic religion is the "love ethic" of Jesus. Jesus, Niebuhr thinks, was radical in His denunciation of every form of self-assertion. But since, as Niebuhr maintains, the very act of living in the actual world involves self assertion, the ideal is, though ideally possible, practically impossible—an "impossible possibility." Certainly this is a hard saying and Niebuhr is forced to devote a difficult chapter to "The Relevance of an Impossible Ethical Ideal," whose doctrine is perhaps summarized in the concluding paragraph:

"There is, in short, no problem of history and no point in society from which one may not observe that the same man who touches the fringes of the infinite in his moral life remains imbedded in finiteness, that he increases the evil in his life if he tries to overcome it without regard to his limitations. Therefore it is as important to know what is impossible as what is possible in the moral demands under which all human beings stand." (P. 135.)

He turns then to a criticism of the adequacy of the interpretations of the bearing of the law of love on politics and economics offered by Christian orthodoxy and liberalism. Against the first he maintains that because of its pessimism in regard to the world it tends to regard these matters as unimportant. On the other hand liberalism's optimism makes it too easily satisfied, ready to accept relative gains as absolute goods.

The concluding chapters on "Love as a Possibility for the Individual" and "Love as Forgiveness" are again difficult, and the following quotations ought probably to be taken rather as samples than summaries:

"The moral effectiveness of the religious life thus depends upon deeper resources than moral demands upon the will. Whenever the modern pulpit contents itself with the presentation of these demands, however urgent and fervent, it reveals its enslavement to the rationalistic presuppositions of our era. The law of love is not obeyed simply by being known. Whenever it is obeyed at all, it is because life in its beauty and terror has been more fully revealed to man. The love that cannot be willed may nevertheless grow as a natural fruit upon a tree which has roots deep enough to be nurtured by springs of life beneath the surface and branches reaching up to heaven." (P. 220.)

"Since the anarchy of human life is something more than the anarchy of animal existence, it cannot be checked by the forces inherent in a rational culture. The vitality, and the resulting anarchy of human existence, is the vitality of children of God. Nothing short of the knowledge of the true God will save them from the impiety of making themselves God and the cruelty of seeing their fellow men as devils because they are involved in the same pretension." (P. 237.)

It should be plain, however, that one's difficulties in following Niebuhr are in large part due to the fact he is doing original thinking about profound problems. No doubt part of the trouble is that he has not thought all the way through them. Certainly the concepts he uses to express his view of religion —unity, coherence, depth and tension—bristle with metaphysical problems which he nowhere faces.

But as often happens, he is particularly acute in his criticisms of other positions. Most of what he has to say about orthodoxy, about mysticism, about liberalism in religion, strikes one as sound. Similarly his criticisms of Stoic and Kantian and Utilitarian ethics. Is he not right in the demand that ethical theory somehow come to terms with both rationalism and romanticism?

Even in regard to his paradoxes one cannot escape the conclusion that he is trying to say something vital. One may doubt whether his interpretation of Jesus' teaching is entirely sound. (Would such a doctrine ever have been transmitted to us? And what of the relation of His teaching to His life?) But at least it is something to be earnest about, neither pessimistic nor sentimental in its attitude to the world in which we perforce live.

Every one who takes seriously the problems of present-day religious thought and life should read this book.

FREDERIC R. CROWNFIELD.

As Far as I Can See. *By Winifred Kirkland. New York: Charles Scribner's Sons, 1936. 233 pages. $2.00.*

THE quest for God is the supreme adventure. To find Him is the complete fulfilment.

A brilliant free-lance writer in fields of lighter literature sets herself to tell in colloquial and most cleverly simple speech of what has come to her. She writes it all out to a much-loved younger friend, as a personal appeal that she and also others undertake to find this most precious of all sweet things—the inner companionship of Jesus of Nazareth.

In her own quest she separated herself from "dogma" and wandered through the Gospels, finding there a man who lived so devotedly a selfless life that he became an instrument for the nearer approach of God to the world. This man was so entirely of the race of men that he even specialized in tribal love, "valuing above all else his unique heritage as a Jew." He was self-creative as to function. "Alone within the laboratory of his own human sojourn he made a supreme experiment in man's relationship to God and in man's relationship to man. For this experiment he paid with his life."

But "Jesus was also God." Perhaps "God in human guise." The author regards the sequence as being "man-into-God rather than . . . God-into-man." But then again she is convinced that "Jesus was not different from other men, but greater—greatest of us all." The synthesis of human and divine is difficult here, and were the book to be studied for its theology it might be regarded as inadequate. However the author does not stand alone in the matter. Is it not just this point that the Protestantism of our time is above all trying to "rationalize"?

But a vital comradeship with a Divine-Human Jesus, Miss Kirkland has found, and a rationalization of her faith is not important. This living Comrade is ever near. He bears all burdens. He makes life supremely worth while. He teaches us "how not to be afraid of our fellow or of our God." On the annulment of cowardice she offers this little bit of interesting exegesis: " 'Offer the other cheek,'—clearly if you did offer the other cheek, you would never be afraid again of the person who struck you, nor would he be afraid of you." (P. 101.)

Above all this Great Comrade has brought to the world the conviction of resurrection. The author has felt so powerfully the world of the spirit that it seems to her to lie "all around us, close enough to touch, quite as real as the world we walk in." It is "an ordered spiritual universe," and is of the very essence of reality. " 'Yes,' says our Father to us, 'you are right, your physical eyes that I gave you report correctly that the physical world I also gave you is beautiful, is educational, but begin also to use even now your other eyes. Begin to perceive even here the substance back of the seeming. Miss nothing here of the seen and heard and felt, but begin to test for yourselves the reality of the unseen and the unheard, that when I slip open for you the gate into the impalpable, you may be ready.' " (P. 221.)

Though the book is chiefly a record of personal experiences in divinely given protection, and a sense of divine companionship, there are references to the responsibilities involved in the experiences. Among these is cooperation with God in high shared enterprise, such as the building of a New World Order. "The New Order will be only an ephemeral structure, requiring to be razed again and again, unless it is built by men who recognize themselves as God's sons and seek to cooperate with Him in His conjectured purpose. And equally we cannot recognize ourselves as sons of God until we have enlisted as builders of His New Order." (P. 155.)

Written with manifest sincerity and loving purpose, this understanding and persuasive book will bring to many a new sense of what life here and now can be when lived in the Great Companionship.

Alice Thacher Post.

The Church of Christ and the Problems of the Day. *By Karl Heim. New York: Charles Scribner's Sons, 1935. 172 pages. $1.75.*

THE seven chapters of this book are the James Sprunt lectures delivered at Union Theological Seminary, Richmond, Va., in 1935. Dr. Heim, Professor of Theology at the University of Tübingen, spoke them in English, with a command of idiom which arouses one's admiration. While the problems to which he addressed himself may be more acute in his own land, they are general in Christendom, and while he draws for solutions upon Luther, he does so to conclusions valid enough for all Christians.

The book is a penetrating criticism of the self-sufficiency of human action (whether in the individual life or on the scale of social planning) for bringing about a world in which the inescapable struggle for existence issues not in despair but in hope, not in pessimism but in fresh meaning for life. The book starts with the present collapse of faith in human achievement and world-progress; the first chapter is entitled, "Rationalisation: its Power and Limits." In the second chapter, Dr. Heim discusses the resort to nationalism, or the effort to find a divine value in race and nation. Stressing what the living God must be, he depicts nationalism as one more effort to evade Him. Chapter III presents Luther's experience in facing and recognizing the reality of the living God. Abandonment of self-effort does not mean passivity, but the opening of life for the first time to active devotion to human well-being. True appraisal of human nature must condition our efforts ("The Reality of Sin and the Reality of the Atonement," chap. IV). The real Leader in genuine world-betterment is the Christ—in the current abandonment of reliance on ideas and the recourse everywhere to a "leader" Dr. Heim sees a possibility that there may emerge a renewed appreciation of the leadership of the Christ ("Christ, His Church and the World," chap. V). Prayer has a striking new setting in Dr. Heim's consideration of communism and nationalism ("The Power of Prayer," chap. VI). The world which justifies the struggle for existence and reckons even with death, was and is the experience of those who seize the meaning of the Lord's resurrection. ("I Am the Resurrection and the Life," chap. VII).

In so brief a review we cannot indicate the close description of modern currents of thought and action, the specific criticisms

made of them, the novel and forceful comment on the contemporary recourse to "leaders," or, in the book as a whole, the powerful exposé of the idea that man is master of his fate as an "intoxication." The lectures are a valuable assessment of the task of the Christian religion today, here and abroad.

WM. F. WUNSCH.

REALISTIC PACIFISM. *By Leyton Richards. Chicago: Willett, Clark & Company, 1935. xi, 258 pages. $2.00.*

HOW does pacifism look under the microscope of realism? The wide demand for this particular book indicates that many people would like to know.

Some who call themselves "realists" on the war question would disallow the basic religious approach of this volume. But to the author the most compelling, the most encompassing of all realities is the vast, tragic, but redeeming personality of Jesus Christ. Partly from the earthly example, but chiefly from the whole grip and atmosphere of the continued Presence, there emanates an authority which, as Dr. Richards senses it, is incompatible with the war method and what it inevitably involves.

We must not misconstrue the term "authority" as used in this religious sense in the book. No attempt is made to compel or confuse the conscience by the literalism of proof texts. There are no assumptions as to the precise forms in which Jesus would react to this or that concrete modern situation. The authority of Jesus is not something imposed, but something to be discovered, as we honestly seek to know the meaning of His life.

Jesus' authority could not be final for us unless He transcended our little experience. But His authority can begin only as we recognize some likeness between His experience and ours, especially when we know that "he was tempted at all points like as we are." Knowing how terrifically our own Christianity is tested by the question of participation in war, we find it suggestive that historical research reveals "something of his [the Lord's] relation to the wider problems of his own day: . . . that the whole of his earthly ministry was intimately associated with the politics of the ancient world, and in his own Person he had to face the problem of participation in war" (p. 10).

Still, even many Christians, long habituated to the concept of war as being on occasion "the lesser of two evils," are inclined to raise certain questions. What religious right does any one have to ease and safety when others are sacrificing and dying? Where is our "authority" for "standing by and permitting" helplessness and innocence to be overwhelmed? for "doing nothing" while others are moving heaven and earth to defend justice and democracy?

Dr. Richards's analysis brings out the mental confusion and lack of realism behind such questions. For example, "we befool ourselves if we represent the essence of war as a willingness to die or to sacrifice oneself. Before all else, war involves on the part of the soldier a readiness to kill, and to sacrifice not self but others; and only as we face that fact do we rightly assess its moral quality." (P. 39.) We are reminded that certain terrible things the pacifist is accused of "permitting" by his inertness are regarded as praiseworthy when done on the plane of military ethics. Early in the World War it was reported that a Belgian peasant had shown his willingness not only to die himself but to allow his wife and children to be butchered before his eyes, rather than divulge information of military value to a Prussian scouting party. Authentic or not, the incident was praised by the *London Times* as a shining example of patriotism. (*See* pp. 100-101.)

The "do nothing" attitude of the pacifist in the recent war consisted in refusal to take part in "a war to end war," a war to "make the world safe for democracy," a war which (in Mr. Lloyd George's picturesque phrasing) would make England "a land fit for heroes to live in." Then, are we to understand that the earnest, heroic war-participants of 1914-18 really "did something" in the sense of gaining these specific objectives? An honest look at our present world gives the answer. (*See* pp. 122-3.)

Part of the book's realism consists in an examination of certain radical changes in the whole process of war. Modern war involves entire populations in ways utterly unheard of until recently. Not only does this spread the danger, but it universalizes "the deliberate debauching of the public mind by means of both official and unofficial propaganda" (p. 49). Then we have to face the question of whether defense by military means is even *possible* in the present perfecting of means of air attack. On this point, pages 173-181 might well be made required reading.

More than half of the book deals with matters of world organization, and ways are suggested in which the Christian may practically cooperate in reorganizing the world for peace. Peace can never be had, the author is convinced, under the present world arrangement of competing "nationalism,"—that is, each nation an entirely independent unit, exercising irresponsible sovereignty in its own right. The League of Nations itself "can never be an effective instrument of international peace until national sovereignty gives way to the wider sovereignty of the World Parliament at Geneva in all matters of international concern" (p. 196).

The military "sanctions" of the League, it is pointed out, can never have a genuine police character so long as the present concept of national sovereignty prevails. But if the nations would submit to such a degree of individual national disarmament as would leave a preponderance of armament in the control of a genuine international authority (and hence not likely to be called into active use), it would, in the author's judgment, constitute a real step, however imperfect, toward a Christian international order.

EARL C. HAMILTON.

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